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THE COUNTY FRANCHISE.

THE debate on Mr. Trevelyan's resolution was, like everything else during the present session, cold, languid, and unreal. Even Mr. Lowe lacked his usual bitterness—or else it has lost its effect through frequent repetition. The Government showed no strong feeling against the proposal; and it was tolerably clear that household suffrage for the counties has ceased to be a dividing line between Liberals and Conservatives. The Tories, who profess themselves, with some show of reason, well satisfied with the results of an extended franchise in the towns, would certainly go with Mr. Trevelyan at once if only they could administer some sort of political chloroform to the peasantry while the operation was being performed. Should they remain in power, it is more than possible they may find in a redistribution of seats, manipulated entirely in the interest of the squirearchy, the sort of potion needed to make the measure go down with the farmers. And in that case we may leave to our children a legacy of violent agitation and threatened revolution such as, it was supposed, the great Reform Act had made impossible. But the present and deepening distress would seem to suggest that there are only two alternatives before the country—either a change of Government or national suicide. And though it is likely that the change may be effected rather for financial and commercial than for political reasons, at any rate it will hand over the settlement of the county suffrage question to the Liberals. It is needful, therefore, that Liberals should consider why it is that they are committed to this change, and with what aims they are seeking it. Two points especially, which were almost entirely neglected during the late debate, should receive more attention than they have done; and these are first the probable effects of the enfranchisement of agricultural labourers upon the balance of parties, and next its influence upon the labourers themselves.

As to the former point, it is no less dangerous for parties than for individuals, when about to do a virtuous act, to set before themselves mercenary rewards in regard to which there is a strong probability of disappointment. It is too much the habit with enthusiasts who inherit the traditions of the first Reform Act to take it for granted that every extension of the suffrage must necessarily and at once increase the voting strength of Liberalism. But the conditions existing before 1832 are not indefinitely renewable. The suffrage was then in the hands of a small minority, whose privileges for the most part descended to them merely by inheritance. Not only did the right of voting come down

from generation to generation with the land, but also in the towns it was passed on from one generation of freemen to another, on conditions that were even less a guarantee of fitness than inheritance by birth. Meantime, outside this cordon of privilege, there was a large and rapidly increasing class, the necessities of whose life inspired them with a spirit of enterprise, and brought to them the means of knowledge in a far greater degree than was the case with most of those within. The disproportion of voting power to political intelligence and business activity was so enormous as not only to threaten, but to ensure, revolution if it were persisted in. The political centre of gravity had changed, and the constitution as it then existed was merely a scheme for keeping the whole mass in a position of unnatural equilibrium by mere rust and cobwebs. In such a state of things the extension of the franchise, especially when carefully devised so as to keep out the residual savagery amongst whom Jingoism are recruited, was certain to give a lengthened supremacy to the cries, "Peace, retrenchment, and reform." Such a condition of things cannot be said to have existed in 1867. It is perfectly true that a very large number of respectable, orderly, and self-reliant householders were excluded by the 10*l*. limit. But there was a number equally large, or perhaps even larger, of those whose thoughtless ignorance was certain to make them ready victims of humbug in high places.

Was this a sufficient reason for an impracticable attempt to distinguish by fancy franchises between one section of the masses and another? Certainly not. We hold that the extension of the suffrage has other and more permanent aims than any mere supremacy of party or predominance of party cries. It is only one portion of the blessing conferred by an enlarged franchise that it enables the whole vitality of the nation to manifest itself. It has a tendency also to invigorate and vitalise those portions of the body politic which, through disuse or misuse, have lost or have never received the powers of feeling and action. If a limb is imperfectly developed in a growing animal frame, this is all the stronger reason for endeavouring to extend to it the benefits of healthful exercise. Its lethargic or spasmodic movements may at first be an impediment or a disturbance to the harmonious action of the muscles. But little by little the life's blood and nervous currents may be expected to flow more evenly, and the imperfect member may thus be brought to take its due part in the general action. Considerations yet to follow confirm our confidence that this is the mode in which the latest extension of the franchise is operating upon the comparative political incompetence of the lowest class from whom the strength of Tory infatuation, particularly in regard to foreign politics, has been largely recruited. If then it should appear probable that on first enfranchisement, the neglected agricultural labourers would be to a considerable extent tools in the hands of the farmers and landlords, Liberals with the courage of their opinions ought to look beyond this temporary result to the larger gains of national life sure hereafter to follow from their incorporation with the Constitution.

But the benefit of the class itself ought to be considered, and is of course suggested by the above line of reflection. It is indisputable that in proportion as the working classes have become a power in Parliamentary elections, the means of elevating, enlightening, and intellectually emancipating the masses have re-

ceived a larger share of attention. It is not too much to say that the enormous development recently given to elementary schools has been the practical corollary of household suffrage. The relations of capital and labour, sanitary legislation, including the improvement of workmen's dwellings, besides agitation for the reform of the liquor traffic, have all been promoted by the increased political power of the masses. The discontent of the millions with their share in the comforts and refinements of civilisation may not always be agreeable to those who are better off. But it is an unmistakable sign of life. Contentment is sometimes simulated by apathy. And it is because the possession of political power is slowly, if surely, destructive to the latter that all true Liberals must advocate household suffrage for the counties, regardless of its immediate and temporary effects upon party.

THE QUEEN'S BENCH AND THE BISHOP OF OXFORD.

WHEN Bishop Mackarness, in his letter to the chairman of the Church Association, half bitterly and half sadly, deprecated the continuance of the prevailing ecclesiastical litigation, as being contrary to the Gospel, as well as damaging to the Church of England, the shadow of a coming event, or a possible event, must have been already upon him. And now the impending blow has fallen, in the form of a decision by the Court of Queen's Bench, in favour of the issue of a mandamus to compel the bishop to initiate proceedings for Ritualistic acts against Mr. Carter, the rector of Clewer.

The decision is one of grave importance in several respects, and if it remain undisturbed, is likely to be followed by considerable consequences. That it will add one more to the many ecclesiastical lawsuits which have lately scandalised the public and alarmed the bishops, is, perhaps, a comparatively immaterial fact; since one more or one less is not of serious consequence. But it settles some points which will very greatly affect the future litigation carried on between the warring parties in the Church; while it brings into a strong light certain principles bearing on the nature and operation of a Church Establishment, which cannot fail to exert a powerful influence on the minds of some of the supporters of that institution.

In the first place, this judgment places two weapons in the hands of the Church Association in its crusade against Ritualism, whereas it was before doubtful whether it had not but one. The Public Worship Regulation Act was intended to simplify and cheapen proceedings against clergymen charged with offending against the laws of the Church, and we all know that it has failed to do so, and that attempts to put it in force have been followed by blunders, and misfortunes, and failures, which have brought reproach upon the administration of justice, as well as upon the Church to which the litigants belong. The Act in question contains two safeguards, or supposed safeguards, against improper, or uncalled-for, legal proceedings. One is, the requirement that complaint shall be made by three aggrieved parishioners; the other, that the proceedings shall be concurred in by the bishop. The effect of the first of these requirements has been that, in some cases, it has not been possible to find three parishioners sufficiently aggrieved to incur the obloquy with which the Ritualists take care to cover their prosecutors, and the bishops see so clearly the mischievous effect of these prosecutions on the

future prospects of the Church as an Establishment, that several of them, at least, have come to an understanding, tacit or open, that they will in future exercise their discretion in the matter to the discouragement, if not the prevention, of these anti-Ritualistic actions.

It, however, turns out that it is possible to set aside the Act passed in 1874, and to fall back upon an older Act of 1840—the Church Discipline Act—which Act the Queen's Bench has ruled has not been repealed, and therefore the former mode of proceeding against clergymen charged with Ritualistic offences may still be adopted, and intending prosecutors have the option of proceeding under either the old law or the new. They may choose, what has been called, the umbrous and dilatory process prescribed by the Church Discipline Act, or the more expeditious, but more rigorous, process prescribed by the Public Worship Regulation Act, which ever will best suit their purpose.

The second point relates to the discretion of the bishop under the Church Discipline Act. That Act provides that, on complaint being made of offences committed by a clergyman, "it shall be lawful for the bishop of the diocese" to issue a commission to five persons to make a preliminary inquiry, to ascertain whether there be *prima facie* grounds for further proceedings, and, if the report be in the affirmative, the case is to go on. The Bishop of Oxford has contended—and not unnaturally—that the words "it shall be lawful" are permissive, and not obligatory, and that therefore the issue of a commission is a matter within his discretion. In this particular case, however, he has not actually, and in express terms, refused to issue a commission; but has done what amounts to the same thing, viz., he has not issued the commission, and has expressed a strong disinclination to do so.

The bishop's reasons were:—(1) That "the repeated occurrence of failures during the last few years in the conduct of legal proceedings of this kind has had a tendency to cover all persons concerned in them with ridicule, and to bring on the Church itself some contempt." (2) The complaint is made in opposition to the strongly expressed wish of the great majority of the parishioners of Clewer. (3) Mr. Carter is an aged clergyman, "generally respected, and even beloved by those who know him." (4) The bishop believes that a recent judgment in the Queen's Bench may affect the jurisdiction of the Court of Arches and the Judicial Committee. And, lastly, we think we have seen it stated that it was likely that Mr. Carter would shortly resign his incumbency.

In spite of Dr. Maokarness's manly and acute defence of his proceedings, the Queen's Bench has decided that he is wholly in the wrong. It has ruled that the words "it shall be lawful" do not mean that the bishop has an unlimited discretion, but that, if the proceedings are *bona fide*, if they are not frivolous, and if they allege what constitutes an actual offence against the law, he is bound to take the initiatory steps required by the law, whether he thinks the proposed prosecution desirable, or the reverse. All the collateral and extraneous pleas—to use the language of the judgment—on which the bishop relied, are swept away, as having no bearing on the case. He is a public officer, whose duty it is to administer the law, and it is not for him to practically set aside the law, because he happens to think that in a particular case it will bear hardly upon an individual, or occasion practical inconveniences.

This will, no doubt, greatly shock those who have an exalted idea of the episcopal office, and whose ideal of a bishop is that of a fatherly counsellor, ruling his diocese by means of personal authority, sagaciously exercised, rather than of a public functionary armed with the terrors of the law. But the hard legal facts of the case are totally opposed to such a view, and this latest judgment only emphasises afresh what was palpable enough before.

There are some passages of the judgment which should be carefully studied by those who may not have fully realised the fundamental

principle on which the Established Church of this country rests. "We," say the judges:—

We cannot but be sensible of the apparent incongruity which is involved in the interference of a temporal court between a bishop and one of his clergy, in a matter of ecclesiastical discipline. But it must be remembered that there is a third element in the case which must not be lost sight of. In these questions of doctrine or ritual the laity are interested, and deeply interested, as well as the clergy. As an institution endowed and maintained by the State, the Church exists for the benefit of the laity. It is the right of the latter, being members of the Church, to take part, under the ministration of the clergy, in the public worship, as well as to have the benefit of the various rites and services of the Church, according to the ritual of the Church as by law ascertained and established. One of their most sacred and valued rights is infringed when they are driven to abandon their churches by the introduction of a ritual which is not that of the Church, and which appears to them to be an advance towards a religion which is not that of the Reformation.

These are sentiments which will, no doubt, sting, and perhaps infuriate, the Ritualists; but they will be endorsed by the great mass of the people, whether Episcopalians or Nonconformists, and they will also, we are sure, be firmly acted upon in the future legislation of the British Parliament.

THE ZULUS AND CIVILISATION.

ALTHOUGH no information yet received appears to us in the slightest degree to justify the miserable and disastrous war that has drawn a large detachment of our troops to South Africa, we are bound to recognise the peculiar difficulty of some of the questions out of which hostilities have arisen. They are, however, only special forms of the more general problem always presented wherever civilisation is called upon to maintain political relations with neighbouring barbarism. The profound incongruity of institutions, and the incommensurability, rather than the inconsistency, of ideas, make discords inevitable, and mutual understanding impossible. How, then, it may be asked, can war be avoided? The only answer is that civilisation should not expect to be understood by barbarism. It ought to exercise understanding enough for both. It ought to show the patience, forbearance, and generosity of a higher life. It ought to be fully alive to the susceptibilities of its savage neighbours, and to make considerable sacrifices rather than irritate them. There is, of course, a time for resolute firmness; and so far as our present argument is concerned, it is not necessary to contend that war can always be avoided. But unless civilisation is prepared to exercise, with large-hearted charity, the softer virtues of its higher culture, war must be as incessant in the future as in the past; and with the same result—the extermination of many a promising race.

The causes of the existing war fall into two classes; the one temporary and accidental, the other fundamental because it resolves itself into the incongruity of barbarism and civilisation. To the former class belong the raid of Sirayo's sons upon British territory, and the assault upon two Englishmen who were treated as spies at a ford of the Tugela river. For these offences Cetewayo was willing to give satisfaction, and the only dispute was as to the precise form it should take, which surely might have been accommodated. To the latter class belong the intolerable cruelty of Cetewayo's rule; the barbarous marriage customs, which, if we are rightly informed, make bloodshed a young man's necessary passport to married life; and last, but not least, the Zulu chief's impatience of the conditions under which the award on the dispute with the late Transvaal Republic was to be carried out. The true method for overcoming savage customs is the moral superiority of a better example confirmed by the prospect of tangible advantages to be gained. And these can be secured where Christian missions and commerce advance hand in hand. But it is the unfortunate effect produced by the conditions attached to an impartial and righteous award to which special attention should be given, as illustrative of the danger of expecting savages to understand diplomatic arrangements.

When the Transvaal Republic was annexed to the British Crown, an inveterate dispute was pending between the Boers and the Zulus as to

the possession of certain territory in the north bordering on the Limpopo river. For the arrangement of this the British Government appointed a commission, and the latter gave judgment that the territory clearly belonged to the Zulus. The report of this award naturally gave great satisfaction to Cetewayo, whose opinion of the English was proportionately raised. And if this had been all, a moral influence would have been gained by the representatives of this country far better and more fruitful in good results than any dread created by repeating rifles and artillery. But unfortunately the Boers had taken time by the forelock; and during the somewhat long period throughout which the territory had been in dispute, they had divided the land—or at any rate the greater part of it—amongst settlers of their own race, who held under title-deeds guaranteed by the Transvaal Republic. Now, the award decided that the Republic had no moral or legal right to give any title at all. Cetewayo, therefore, fondly conceived that he would get back not only sovereign rights, as we understand them, over the restored territory, but also actual possession of the occupied parts to bestow them or use them at his pleasure. We quite appreciate the difficulty in which the Commissioners and Sir Bartle Frere were placed. To turn out the settlers without compensation would scarcely have been just. To exact compensation on their behalf from the Transvaal people would certainly have been just and right; but to surrender a large amount of half-civilised country to a returning wave of barbarism might well appear inexpedient. It was accordingly resolved to let the settlers retain their holdings. But to leave them to the tender mercies of the Zulu chief, said to dispose of the lives of his subjects with horrible levity, would, of course, have been out of the question. An addition to the award, therefore, required Cetewayo to admit an official British Resident who should look after the interests of the settlers, and whose veto should quash any sentence given against them. Such an arrangement may seem to us reasonable and natural. But to the Zulu king it appeared like taking away with one hand what was given with the other. He could not regard the land as restored when he was prevented from doing as he liked with it. And, indeed, it must be admitted that he was not far wrong in regarding the sovereignty he could exercise under the shadow of a powerful resident, as nominal only. But Sir Bartle Frere was peremptory; and it is highly probable that this demand, more than any other, prevented Cetewayo from acceding to the terms imposed on him. Now here is an instance of the impossibility of a *mutual* understanding between barbarism and civilisation. We own the difficulty of the question. But we maintain that we on our side ought to have exercised understanding for both. We ought to have anticipated the effect the proposition of a resident would have in neutralising the good feeling produced by our award. We should have secured reasonable compensation to the settlers from the people who were responsible for the wrong that had been done. And the moral superiority thus demonstrated would have done more to advance civilisation than any number of victories or even final conquest.

THE AKENHAM BURIAL SCANDAL.

THE verdict in this case will surprise no one who is familiar with the practical operation of the law of libel in this country. It is tantamount to a judgment that both parties are, more or less, in the wrong, and, as the result, both have to suffer punishment, though the punishment differs both in character and in amount.

It is easy enough for cool-headed critics to condemn Mr. Tozer's strong language addressed to Mr. Drury; but he had to discharge a trying duty under circumstances calculated to test the most saintly temper. For the rector of Claydon and Akenham, not content with refusing to perform a service in the churchyard—as he was

legally entitled to do—deliberately and needlessly obtruded himself on the funeral party in a private field, and tried to prevent anyone else conducting a service. That was his offence; and the only plea urged in his defence, that the burial was half-an-hour behind time, and that he was naturally irritated at being kept longer, while a short service was performed, will not be accepted by any right-minded person. Mr. Tozer was righteously indignant at his persistent refusal to yield to the earnest appeals made to him to be quiet for a few minutes until the service had ended, and we believe that the public generally will join in the reprobation, however they may differ in opinion as to the character of Mr. Tozer's protestations.

Whatever may be thought of the style of the narrative published by the *East Anglian Daily Times*, or of the propriety of the writer's conduct in preparing it, we believe that most of those who study the evidence will agree that it substantially proves the facts which the narrative sets forth. Mr. Drury, no doubt, denied many of the statements, or did not remember them, but his testimony was wholly unsupported; while a number of credible witnesses for the defence deposed to the accuracy of the facts contained in the alleged libel. And had the original statement stood alone, we believe that—notwithstanding the judge's unfavourable comments—the plaintiff would have failed to obtain a verdict. Unfortunately, however, for the defendant, he published, and thereby made himself legally responsible for, the comments of other journals, the writers in which wrote without the sense of responsibility felt by Mr. Wilson, and, it must be admitted, with unsparing severity, and, perhaps, with some degree of exaggeration also. He has therefore to suffer for the faults of others quite as much as for his own.

The case for the plaintiff was that he was simply acting according to law, and that the other parties who figured in the case deliberately picked a quarrel with him—decided on having a burial service, not for the comfort of the mourners, but to create "a scene" which would advance the Burial Bill agitation—that they asked Mr. Tozer to officiate, as a person most likely to serve the intended purpose, and even collected as much of a crowd as such a parish could furnish, in order to add to the excitement and the effect! It was a piece of disestablishment tactics, and the preparation and circulation of the libellous narrative was the completion of the skilfully-conceived plot! No! not the completion; for the defendant's plea of justification, and the course that had been pursued throughout the trial, sprang from the same bad motive. "Damages, gentlemen! heavy damages!" exclaimed the plaintiff's counsel, in truly Buzfuz fashion, as he insisted that Mr. Wilson had aggravated the original offence, and inflicted fresh injury on his client.

Rightly enough, the judge said that, if that were to be assumed, the intent would be malicious, and the punishment should be heavy. The jury, however, evidently refused to accept so grotesque a theory—a theory wholly at variance with the proved facts. They also showed how little they thought of Mr. Drury's claim for compensation, on the ground of the injury inflicted upon him, by awarding him the sum of forty shillings! For that result he has paid dearly enough; for we anticipate that the feeling of the public, after studying the facts of the case, will be that it was a piece of infatuation on his part to bring such an action, and that he has suffered, and not gained, by the trial result. Of the bearing of the case upon the burial question, and upon the practical working of the Establishment in rural parishes, we may have something to say hereafter.

ELIHU BURRITT.

The news of the death of Elihu Burritt, "the learned blacksmith," received in London by cable on Saturday evening last, must have occasioned regret not only to the wide circle of friends, especially those in Birmingham where he was formerly United States consul, who loved him for his simple and graceful character, but also to the even wider circle of admirers who knew him as a

charming writer and an enthusiastic philanthropist. Those, however, who were familiar with the distinguished American as an able and graphic delineator in pen-and-ink of the scenes of his almost world-wide perambulations have the satisfaction of feeling that the productions of his pen remain; but to those others who knew him in the flesh it is no little pain that the well-remembered smiling, happy face will be seen by them no more on earth.

Elihu Burritt was born in 1811, at New Britain, in Connecticut, where he received an ordinary school education. He was the youngest of a large family, but had the privilege and happiness of being the child of parents given to the most complete and self-sacrificing Christian life. His father and mother were the good angels of the locality in which they resided, and his mother he considered the best friend he ever had "this side of Jesus Christ." At the age of sixteen, upon the death of his father, whom he nursed with unrelenting watchfulness and womanlike gentleness, he apprenticed himself to a blacksmith. During his term of pupilage he began the study of languages, for which he afterwards became so remarkable, thus showing that a career of manual toil is favourable to mental improvement. At the age of twenty-one he availed himself of his freedom to devote six months to undivided study under the direction of an elder brother. He went through Virgil in Latin, and read several French works; but his main pursuit during this brief space of time was mathematics—his ambition for the moment being to understand a theodolite with a view to becoming a surveyor. Resuming his avocation he followed it with increased assiduity to make up for the school time he had snatched from it; but from that period forward he never ceased to indulge the bent of his mind with an ardour which even the ill-health which it occasionally induced could not abate. Three, four, and five languages were studied simultaneously; and from French and Latin he passed to Spanish, Greek, German, and Italian, and from these into the rich field of Oriental tongues, Hebrew, Syriac, Persian, and then back again to Danish, Bohemian, Icelandic, Russian, Portuguese, and others, all too numerous to mention. It followed naturally that such a scholar as he became found an opening to a higher walk of life than that symbolised by the anvil. First a Grammar-School master, he later on became a journalist, a traveller, an author, and a lecturer. Some of Burritt's earliest contributions to the American press were translations of the Icelandic Sagas; but he quickly developed into a teacher of the highest Christian political and commercial principles. As an advocate of peace doctrines, of the ocean penny postage, and of the higher law and mission of commerce, he became widely known in the United States, Great Britain, and the Continent of Europe. His extraordinary faculty as a linguist qualified him for a cosmopolitan Evangel; and few men whom we can recall surpassed him in the proud achievement of being all things to all men for the truth's sake. Many who enjoyed his private correspondence will recall his envelopes adorned with quaint devices, and in them will have discerned that advocacy of the brotherhood of men which was the dream of his life, but to which we seem yet so far from attainment.

Our friend has gone to his rest; but the two great principles of his life remain, and must, as men learn to practise as well as profess Christian ideas, prevail until men shall learn war no more. The idea which was revolutionary at the time of Augustus Cæsar—that of the great human brotherhood—was the central conviction of his soul; and impelled him to promote, with all the earnestness which characterised him, the principles of peace and free commercial exchange. Another great certainty with him was the progressive tendency of the world—a force so potent as to subdue even Conservatism to its purposes. On one occasion on presenting a friend with his photograph, being asked to attach his autograph, he complied, adding the words of the illustrious Italian heretic Galileo, who, after he had recanted his theory of the earth moving round the sun, said, "Still it moves." Pregnant with truth are those small words, in senses intellectual and moral as well as physical. "I love those words," said Elihu Burritt, as he laid down the pen. They lived after Galileo and they will live after Burritt; and the truth which is in them will germinate until the dream of the distinguished American will be realised; and the "bond of brotherhood" will draw men together in love, and commercial greed and national quarrels will be the evil visions of a disordered fancy in an age of peace on earth, goodwill toward men.

HELPS FOR WORKING GIRLS.

A few words on the above subject may not be out of place, as a supplement to the article on "Village Clubs" which appeared in a recent number. These village clubs being so very ungallant as to refuse, with one solitary exception, to admit women as members, makes it incumbent to show that clubs may exist, and even flourish, though open to women only. When these are proved to be self-supporting and successful, our male friends will doubtless be willing to open their doors to us or to absorb us into their own societies, since, as we all know, nothing succeeds like success.

It is by no means a new undertaking for ladies to hire a room or to open a part of their own house in order to give instruction, whether religious or secular, to young women in business. It is, however, a work that has been carried out very quietly and unostentatiously by voluntary labour, and hence the details of their plans and the results are almost unknown.

An association for providing homes for working girls has been lately formed in London, but this, though a most desirable object, involves the expenditure of a large amount of energy and money. The scheme we have before us now is far less ambitious, and is, also, one that can be carried out by almost any lady.

The main object in the formation of a "Young Women's reading room, club, or institute," whichever name may be preferred, is to obtain the use of some pleasant rooms where the girls employed in shops, milliners, and others who are occupied through the day, servants included, may go, when their work is over, to find a welcome, the companionship and friendship of ladies, and instruction. The utility of the work will be recognised when we refer to some of the results later on. The necessity will be at once acknowledged by any who reflect that when these girls have finished their day's work a great number of them have absolutely no occupation whatever, and Dr. Watts's rhyme as to the evils that are the result of idle hands is too trite even to quote. It is true that in some large establishments every provision is made for the comfort and happiness of the employees, and were this a universal custom it would obviate, or at least lessen, the necessity of providing young women's clubs. It is, however, the exception rather than the rule for young women to reside in the houses where they are employed, and a great number have no homes, for their lodgings are altogether unworthy of this name, so that when the shops are closed they have no place of resort but the streets, the theatres, and such low places of amusement as may be within the reach of their small means. They are certainly not to be blamed for spending as little time as possible in their dismal and often crowded rooms, and this being the case it surely becomes a privilege for those who recognise the dangers surrounding these ignorant, friendless girls, to provide some cheerful sitting-room, where ladies may be found who will take a personal interest in each member, so that none may know any longer what it is to be an utterly friendless and forlorn unit amongst a mass of strangers, as many a country girl in London at present does.

The necessity, however, of opening such rooms is not confined to London. The girls, especially those apprenticed to milliners and dressmakers, begin business before they have had time to find out the value of school instruction, and they grow up often ignorant of everything beyond the little round of work to which their time and thoughts have been confined. This ignorance, as they gradually find out to their cost, prevents them from ever getting beyond the wretched pay of a work-room girl; so that many women have to support themselves—providing food, lodging, clothes, everything—on a sum varying from 3s. to 5s. a week. This may not be the lowest figure even; it is the sum earned in some large and most respectable houses of business.

The great wonder is, and we believe has been so to all who have engaged in this work, that after long hours of labour these girls should come forward not only willing, but actually thirsting, to learn. It has been found in almost every case that games, story-books, and the like, possess very little attraction. The one desire seems to be for instruction, and even if this desire occasionally takes curious shapes, so that ornamental rather than useful subjects are the favourite ones, still the desire is there, and is in itself a good thing. It is, doubtless, a great advantage to have a home, as well as a reading-room, wherever it may be possible, but that is, as we said, both an expensive and an anxious work, while a mere reading-room, open in the evening only, with, it may be, light refreshments—tea, coffee, and bread and butter at a low price—can be made self-supporting, and needs a comparatively trifling amount of labour. The members pay a small subscription, and this will generally be sufficient to cover all expenses, if ladies or gentlemen can be found to teach voluntarily. It seems

desirable that every town should be provided with some institute of the kind, and we believe that many ladies, when the want is brought before them, will be ready to take up the work. It is quite certain that any who do engage in it will speedily find themselves repaid for their trouble by the gratitude and interest of the girls, and by the friendliness and mutual helpfulness that spring up almost as if by magic.

Experience, however, differs somewhat as to the readiness of the girls to learn. One lady says they must almost be coaxed to come at all, and be persuaded to learn as though they were conferring and not receiving a benefit, though this feeling after a time wears off. In other cases there is a touching eagerness to be taught, and the gratitude that is expressed is as entirely spontaneous as it is heartfelt. "This is what we have so long wanted," says one; another, with Irish exaggeration, says, with tears in her eyes, "We never cared about learning when we were at school, and now we are just murdering ourselves by our ignorance"—a forcible way of expressing the material advantages that knowledge confers. It will, perhaps, be hardly credited that any of the respectable young women whom we meet in shops should be unable to read or write, but this, though it is, no doubt, exceptional, is yet a fact—the manager or a good-tempered companion making out the bills for them; while of reading absolutely nothing may be known beyond the printed headings of the goods to be sold. It is when money is needed that the want of knowledge is felt, and hence the scholars of this class, though their brains may be somewhat rusty, will be found willing, and no teacher needs to be told the difference that this single fact will make in the progress of the learner. In two cases where no attraction was offered beyond that of a welcome and an opportunity for the study of various subjects, the applications for admission were so numerous as to be almost embarrassing—in one town upwards of a hundred, and in the other about sixty, girls joining the classes during the first week of opening. This was the more remarkable that it occurred in Ireland, where the difficulty of uniting Roman Catholics and Protestants in the work had to be overcome. In these cases it is of course only secular instruction that can be given, but the union, even for secular work, is a hopeful sign for Ireland, and would not, it is said, have been possible a few years ago.

It is impossible to say what negative good may not be the result of such institutes. Crime prevented cannot be formulated into statistics as crime cured may be. It is none the less certain that much evil would be prevented were a home and a friend thus brought within the reach of working girls, the chief sources of temptation, idleness and an unoccupied mind, being at the same time removed from them. The benefits of the institute may be further increased by imparting some instruction in domestic economy and physiology; for it is notorious that shop girls, factory girls, and the like, make the worst possible wives for working-men, simply because their whole life and work have been in a totally different direction from that of household management. It is a subject, too, that is only now beginning to be taught, or even to attract attention, in our Board schools, while it is entirely neglected in almost every school of a higher class. Mothers, having obtained their own scanty knowledge from experience, are generally unable, as well as unwilling, to impart even the little they know to their daughters, and some instruction in these practical matters is one of the first steps towards the improvement and elevation of our working classes. Some, of course, will never have houses of their own to manage, but there was never a woman yet to whom a knowledge of domestic economy—of her own body, of the management of children, and of the treatment and prevention of sickness—was of no value. That branch of instruction forms then one element of real and permanent usefulness; but, until our women of all classes become more sensible, we fear it will not, in itself, prove attractive; and it will be necessary to teach other comparatively useless subjects in order to draw any number together. It is difficult, however, to call any subject "useless," since all form some means of mental training and a test of at least one virtue, that of perseverance. Moreover, one lady who long conducted classes in London—for young men and women together—states that, owing to the knowledge of French gained at her institute, two girls obtained situations in a telegraph office, and two others were placed in the first publishing house that was opened to women, while one railway clerk was promoted to a responsible post abroad at a salary of 1,000*l.* per annum. Such are some of the more tangible results; but we do not, by any means, consider these the chief ones. The friendship offered, the refined and religious tone—even where direct religious instruction is not given—afford the great means of benefitting this class. Every town would be the better, not only for working men's clubs, but also for working women's clubs or reading-rooms. Of course we are not here advocating the establishment of working women's colleges on the large and comprehensive scale of the London College—this would need professional aid; but equally useful work may be done on a smaller and more modest scale. The success of the London College has, however, been so great that it has been, as we anticipated would be the case, affiliated to the Working Men's College; and such well-known lecturers as Professor Morley, Mrs. Fawcett, Dr. Todhunter, and others, are there listened to with avidity by the genuine working classes.

Literature.

DRS. RICHARDSON AND BUCKNILL ON TEMPERANCE.*

Dr. Richardson is to be commended for the earnestness and eloquence with which he expounds his views concerning the evils which are produced among us by the fearful prevalence of drinking customs. Those who do not accept all his conclusions yet must honour the aims at which he directs his arguments and enthusiasm. We cannot profess ourselves to be fully convinced that the total abstinence which he so strenuously enforces is desirable as a universal habit. When writers and men of science of such eminence as Sir James Paget, and those who recently confirmed his conclusions in the *Contemporary Review*, assure us that a moderate and regulated use of alcohol is beneficial to some persons, it is difficult to assent to theories which assume that these accomplished men are utterly deluded and mistaken. And yet, in the existing state of society, it appears to us that moderation with a strong bias towards entire abstinence is a sounder position than moderation with a sturdy self-assertion in favour of freedom and indulgence. The arguments that chiefly move us in Dr. Richardson's writings are not the physiologic and scientific: they seem to us, as a rule, too onesided and too suspiciously demonstrative. But the social reasons for extreme moderation, bordering on abstinence, appear to us more forcible. The enormous waste of national resources that is owing to the one vice of over-drinking (not necessarily to the point of drunkenness) calls for the earnest consideration of all who live for social aims and are not absorbed in merely individual pursuits. Society has a right to protect itself as much as it can against such a frightful evil.

Dr. Bucknill discusses, with considerable force and acumen, some of the remedies for confirmed drunkenness which have been proposed, and his conviction, from observation both in England and America, is that the establishment of inebriate asylums, with legal control over their inmates, is impracticable. We agree with him; but not entirely for the reasons which he alleges. He thinks that to incarcerate a drunkard as a lunatic is impracticable—because after a few days' seclusion he becomes to all intents a sane man, and has as much right to his liberty as any recovered lunatic whom the commissioners may discover unjustly detained after the paroxysm is over. We do not think the difficulty is of this kind. No one would be put under this kind of restraint until proper precautions had been taken to ascertain that he requires it. And when that is once ascertained the period of detention must be fixed by reasons of general application which do not apply to the ordinary lunatic. It is, however, we think impracticable to deal thus with drunkenness, not because of any over-careful regard for the liberty of those self-made serfs of appetite, but because of the huge mass that would have to be dealt with. The evil is too big to be handled in this way—the machinery would soon become too cumbrous and costly.

The truth is, without indulging in any paralysing fatalism, we must at present accept the situation as inevitable, and combat the mischief, not by any one rule-of-thumb process, but by all the neutralising agencies that can be brought to bear on it, by personal abstinence and influence in favour of moderation or abstinence—by religious and educational efforts to augment the healthy forces of character and establish a sentiment of self-respect that will make intemperance intolerable—by all kinds of sanitary improvements which remove the devitalising and deteriorating physical agencies which prepare the way for intemperance, and, we think, by some legislative restraint on the unrestricted sale of alcoholic poisons and the wholesale multiplication of gin-shops.

We quite agree with Dr. Bucknill in condemning the sentimental weakness which would treat drunkenness as a disease rather than a vice. It is doubtless both; but even where it becomes disease, it does not, except in rare and quite exceptional cases, cease to be also crime. To shut up dipsomaniacs in luxurious asylums with every careful provision for their creature comforts, with billiards and all sorts of amusements, is an affront to one's moral sense. A drunkard is a degraded being, whether he is a "gentleman" or a clown, and for his own sake

it is most desirable, if he is subjected to any restraint, that his weakened will should be put under stern discipline, and that his hitherto wasted powers should be turned to useful and even laborious occupation. The fine shades of distinction that separate vice from crime are not easy to recognise, and it may sometimes be quite unnecessary to observe the distinction. Indeed, the suggestion has been made, with a considerable amount of plausibility, that all criminal acts should be treated in a perfectly uniform way as *pro tanto* proofs of insanity, with the application of such a kind and amount of restraint as the particular case suggests.

The most startling and convincing facts to enforce either moderation or abstinence—which ever brief the advocate may hold—are to be found not so much in special cases as in the large mass of impoverishment and evil of all kinds that is produced by drink. The too common fault of temperance advocates is to romance on individual cases, and fetch a moral, or force one, regardless of logic and probability. Dr. Richardson, we think, might find plenty of warning illustrations without venturing on the utterly gratuitous assumption that Shakespeare was a drunkard. He supposes that "the poet led a merry life and a short one"—that he himself yielded to the "spell of drink." "You read the fact," he says, "between the lines whenever he touches on the subject of drink." We presume that Dr. Richardson alludes to the tradition handed down by the Rev. John Ward, vicar of Stratford in the seventeenth century, that Shakespeare died of a fever contracted after a drunken debauch which he shared with Drayton and Ben Jonson. Whatever credibility may attach to this, and it is not quite incredible, seeing it was written by a clergyman resident at Stratford not fifty years after William Shakespeare's death, it seems to us that only a creative imagination can find indications of oinomania in the Shakesperian dramas. Those who remember Macready's marvellous impersonation of King Lear can recall their almost irresistible impression that the actor himself must have been the weak, tottering, mad old man that they saw before them. And nothing can be more unjust than to invest Shakespeare's own personality with the attributes which he presents before us in his characters with such marvellous fidelity. This process of "reading between the lines" may indicate sagacity, but is quite as likely to degenerate into rash and baseless assumption, or to the reaffirmation of foregone conclusions. The tradition we have referred to is exactly one of those bits of unsavoury gossip which no genuine admirer of the author of *Hamlet* and *Lear* can reconcile with the majestic personage that lurks obscurely behind those great creatures, and which made Mr. Hallam indignantly protest against the grovelling criticism which can find only an earthly Shakespeare bespattered with mire, but misses the heavenly Shakespeare altogether. So, we venture to think, it will be as long as the hopeless attempt is continued to find commentaries on the greatest name in literature in the babble and gossip of Stratford-on-Avon.

Dr. Richardson discusses other topics besides temperance—such as the organisation of a State department to take cognisance of matters connected with health, educational high pressure, cremation, burial, and other modes of disposing of the dead, and other topics. He is generally interesting; but his style is, begging his pardon, often too dilute and watery. He discusses the hindrances to abstinence with wearisome iteration. Moreover, there is a pedagogic, superior-person air, a scientific elevation above the "vulgar" and the laity, which sometimes riles us. Unscientific beings though we are, we could, we think, digest a little stronger and more condensed scientific meat, and dispense with some of the bland and patronising affability with which it is served up for our repast. We should scarcely think it worth while to notice this were it not that it is rather a prevalent fashion with a large class of semi-scientific writers to address the public *du haut en bas*, and smile sweetly upon us when we should much prefer strong and straightforward intellectual business. But Dr. Richardson is so good a worker in many ways, and his aims are, as a rule, so discreet, that we are thankful for his excellent teaching and sound advice, and wish for him a quite unlimited following of converts to sobriety and sanitary wisdom.

For the benefit of our dinner-giving readers, we cannot forbear giving the following lesson in domestic economy of an astute and sagacious mind. It is from the *Dialogues*—

Juridicus. I am quite sure that the presence at table of a total abstainer moderates immensely the quantity of wine that is taken. A well-known man at the Bar, who in his day had been more famous in his college-hall than in his court, and who, I am sorry to say, is paying the forfeit for his eminence, has made a calcu-

* *Dialogues on Drink.* By Dr. RICHARDSON. (London: Houlston, 1878.)

Total Abstinence. By Dr. RICHARDSON. (London: Macmillan, 1878.)

A Ministry of Health and other Addresses. By Dr. RICHARDSON. (London: Chatto and Windus, 1879.)

Habitual Drunkenness and Insane Drunkards. By Dr. BUCKNILL. (London: Macmillan, 1878.)

lation that, at a dinner-party of twelve, one stanch and well-known teetotaler reduces the wine-drinkers to five and a half.

Physicus. That is to say, the eleven, who are not abstainers, only take half the wine which they would take, if the twelfth, who is an abstainer, were not present.

Juridicus. Exactly; and therefore the sly old fox now never gives a dinner without entertaining one abstainer at least, two if he can get them. It is a wonderful saving in the course of a year. (P. 39.)

FOLK LORE IN THE WEST OF SCOTLAND.*

It is a peculiar circumstance that just as folk-lore seemed to be dying out from among us, the interest in it has been generally awakened. A Folk-lore Society has within the past year been started, and is likely to do good work. The check which mutual conference and mutual criticism should bring will be as necessary as it is salutary. For it is in the transition when belief still contends with the scepticism bred of freer intercourse with a wider world that caution and discrimination are most of all necessary. The railway, the telegraph, the newspaper, the general enlightening tendencies that are abroad, school-boards included, tend not only to make the believers shy of communicating what they may still believe, but, it may be, inclined to mix up and to play hoaxes—to put their own colour and their own point into the version, and thus to rob it of all value for critical and comparative purposes. It is very needful, therefore, that, as Mr. W. R. S. Ralston said recently, the collectors of folk-lore should be at once slow to receive and slow to generalise. Nothing is more natural than that now collection should become a fashion, but it can never be too clearly understood that a random dash in amongst a strange people for the purpose of gaining a knowledge of their old-fashioned traditional beliefs needs to be conducted with uncommon tact, very quick observation, and keen perception of character. In fact, a long and intimate daily acquaintance with them is almost essential to success in the work.

Mr. Napier comes before us with these qualifications, and in this most admirable book has presented us with a most careful, compact, and reliable account of the superstitions of the district in which he was born and bred, and in which he has lived and worked. His volume is not the result of any sudden impulse; of a "hobby" lightly taken up to be probably as lightly laid down again; but is the outcome of long study, observation, and much serious thought. It is admirably arranged; he writes in a clear and simple manner, and communicates his facts without any pretension beyond that of a faithful reporter, while he is in reality much more than this. If all the districts in our country were equally well done, the Folk-lore Society would have abundant material on which to speculate, and from which to generalise.

Mr. Napier, in a short introduction, takes a general view of the inward condition of the people amongst whom such superstitions prevailed, and also the circumstances under which they lived; dwelling on one explanation which suffices to cover much—the inveterately anthropomorphic tendency of the human mind. This is, on the whole, a valuable suggestive addition to the philosophy of folk-lore. He then begins with the folk-lore of the West of Scotland, relating to birth and childhood, then proceeds to speak of marriage and death, after that to second-sight, witchcraft, and, next, to charms and counter charms. Then come superstitions relating to animals and plants, and following that the appendix, which brings to bear on the origin of the more celebrated Scottish festivals a very great amount of learning, and very ably traces their origin back to a remote antiquity. We can only afford space to give two extracts—one dealing with one aspect of the very widely-diffused belief in the evil eye, and the other with that odd superstition against burying the finger nails or hair—which seems to be a survival of some element of fire worship.

I have quite a vivid remembrance of being myself the unhappy victim of an evil eye. I had taken what is called a *divining*, which baffled all ordinary experience; and, therefore, it was surmised I had "got a blink of an ill e'e." To remove this evil influence I was subjected to the following operation, which was prescribed and superintended by a neighbour "skilly" in such matters:—A sixpence was borrowed from a neighbour, a good fire was kept burning in the grate, the door was locked, and I was placed upon a chair in front of the fire. The operator, an old woman, took a tablespoon and filled it with water. With the sixpence she then lifted as much salt as it could carry, and both were put into the water in the spoon. The water was then stirred with the forefinger till the salt was dissolved. Then the

soles of my feet and the palms of my hands were bathed with this solution thrice, and after these bathings I was made to taste the solution three times. The operator then drew her wet forefinger across my brow—called *scoring aboon the breath*. The remaining contents of the spoon she then cast right over the fire, saying, as she did so, "*Guid preserve frae a' skailth*." These were the first words permitted to be spoken during the operation, I was then put to bed, and, in attestation of the efficacy of the charm, recovered. To my knowledge this operation has been performed within these forty years, and probably in many outlying country places it is still practised.

And again:—

It was not considered lucky to pare the nails of a child under one year old, and when the operation was performed the mother was careful to collect every scrap of the cuttings and burn them. It was considered a great offence for any person, other than a mother or near relation in whom every confidence could be placed, to cut a baby's nails; if some forward, officious person should do this, and baby afterwards be taken ill, this would give rise to grave suspicions of evil influence being at work. The same remarks apply to the cutting of a baby's hair. I have seen the door locked during hair cutting, and the floor swept afterwards and the sweepings burned, lest perchance any hairs might remain and be picked up by an enemy. Dr. Livingstone, in his book on the Zambesi, mentions the existence of a similar practice among some African tribes. "They carefully collect, and afterwards burn or bury, the hair lest any of it fall into the hands of a witch." Mr. Munter mentions that the same practice is common amongst the Patagonians, and the practice extends to adults. He says that after bathing, which they do every morning, "the men's hair is dressed by their wives, daughters, or sweethearts, who take the greatest care to burn the hairs that may be brushed out, as they fully believe that spells may be wrought by evil-intentioned persons who can obtain a piece of their hair. From the same idea, after cutting their nails, the parings are carefully committed to the flames."

We very cordially recommend this neat little volume to all who may be interested in the subject of which it treats. By them it will, we venture to say, be not only read, but kept in a handy place on the library shelves.

BELLEW'S AFGHANISTAN AND THE AFGHANS.*

In the present crisis of the Afghan controversy—Shere Ali dead, and therefore one of the immediate causes of the present unfortunate war removed—we do not know any work which will give the reader such a thoroughly suggestive Anglo-Indian view of the Imperial question as the one before us. Differing although we do, and differing almost altogether, from the writer's principles, we are bound to recognise his authority. Few men, we suppose, could write with greater weight—derived from large knowledge and observation—than the author, and whatever he says is to be received with respect. Anglo-Indians would probably go farther than this: they would almost say that his authority should command not only respect but deference. We do not go so far, because we think—although it may surprise him that anyone should say so—that his views are, to a great extent, provincial, and that they are throughout coloured by Anglo-Indian temper and prejudice. And of the existence of such a temper and prejudice none but the most ignorant needs to be informed.

Our author has spent twenty-two years "on and about the frontier of Afghanistan," and he has very decisive opinions concerning both the wrongs and the rights of the Imperial Government. To begin with, he appears to resent the non-appearance of the late unfortunate Ameer at the "Myers' Circus affair," otherwise the "Imperial Assemblage" at Delhi, as "contemptuous," as though an independent ruler had not the right to decline an invitation to any such assemblage. He thoroughly believes in every sort of danger from Russia. He insists on our taking the management of Afghan affairs into our own hands, for that "is a duty we owe to ourselves." Russia, of course, has no such duty owing to herself. On the contrary, she "has no possible business to interfere." In these views, taken straight from the preface, we have the normal, prejudiced, provincial, one-eyed Anglo-Indian in perfection, and as we shall see, he, as Americans would say, "develops himself considerably" as he goes along.

Mr. Bellew's sketch of the recent history of Afghanistan and the Afghans—a sketch with which his work commences—is written altogether in the temper which we have already indicated. We have been entirely to blame in so long delaying action to coerce the Afghan authorities into proper submission, and in giving way to such "longsuffering, patience, and conciliatory goodwill." The history starts and ends with this. The narrative is lively, but, as history, it would be better if it were not written altogether from the greedy, we might almost add the cowardly, Anglo-Indian point of view. Noticing the results of the Sikh war, our author clearly regrets that we did not, at its conclusion, take more territory than we were

entitled to by the law of conquest; for all that we did was this—

In fact we took up and accepted the frontier the Sikh happened to possess at the time we conquered him, and no more. The merits or the demerits of the line as a defensive frontier were never preconsidered. The line was simply adopted as the heritage of our triumph over its Sikh possessor. And this is the true and the only explanation of our position along a line of frontier so indefensible against external assault, and so weak strategically as a peaceable and secure boundary.

In fact, this was not "a scientific frontier." The proper one is described, but we need not trouble our readers with geographical details. Only this, as an emphatic expression of opinion in favour of the necessity of "rectification"—

No Government but a great, powerful, enlightened, and benevolent one, such as is ours, could have held such a frontier as we have done during the thirty years of our tenure of it; notwithstanding that we have had to carry fully as many military expeditions of a punitive kind more or less far into the hills beyond it. And to this course of retaliation we were compelled, be it remembered, during a period of unbroken peace with the independent States beyond it. So long as peace with these continued, or was assured, the inconvenience of a faulty frontier-line might have been endured as a necessary evil. But in the absence of such assurance of our safety the line becomes untenable, and the instinct of self-preservation renders its rectification an indispensable necessity. What this rectification should be, and where in advance we should take up our final position—for I take it for granted that a retrograde step is out of the question altogether—is the most momentous question that now requires the matured consideration and well-weighed decision of the British nation. And upon the manner in which they settle it will depend the safety and endurance of the Empire. With our frontier neighbour an open enemy, there is no question of the necessity for a rectification of the frontier—a frontier which is pierced in front by a dozen passes, not one of which is in our hands, whilst an unbridged river of the first magnitude, and annually flooded for four months, flows in rear—the question is the nature and extent of this necessary rectification; for so long as he remained our friend and we could rely upon his loyalty, the territory of our neighbour was our real frontier; and on those terms it served our purpose to leave it in its keeping. Those conditions being reversed, a change—the nature of which has to be decided—becomes for us a matter of inevitable necessity.

There is no question here, it will be seen, of how the "open enemy" has become one, and not a hint that we ourselves have made him one. However, the recent events are described farther on. It is frankly stated how Shere Ali came to feel aggrieved with and injured at our proceedings, and, in fact, "sulky and sore," as, perhaps, from his point of view, he was justified in being. But our author has only one point of view—the provincial Anglo-Indian. This independent chief, in fact, had all along been treated with "forbearance," and even with generosity. In the end, however, and notwithstanding all, Shere Ali "allowed himself to be entailed in the web of Russian intrigue and seduction"—that dreadful turnip ghost which makes every Anglo-Indian turn pale.

Well, the war came. Why? Of course, because "Shere Ali was obdurate, and obstinately maintained his silence." So, he was invaded, as we all know, because he said and did nothing. But now comes the most important part of the work—important because the author may be taken to be one of the most reliable, as he is the most outspoken, of the Anglo-Indian tribe. The death of Shere Ali is an incident, probably a decisive one, but it caused a policy founded upon a principle. And this is how this policy is foreshadowed:—

We have now in entering Afghanistan to provide not only for its internal security and order, but we have also to provide for the safety of its frontiers against external aggression and intrigue. And the only way in which these objects of vital importance to the success of our enterprise, and of lasting benefit to the Empire, can be attained with any prospect of a satisfactory and stable result, is by our taking their arrangement, execution, and control directly into our own hands. With British garrisons at Kabul, Kandahar, Herat, and Balkh—for which the existing army of India with but slight increment is amply sufficient in ordinary times—Afghanistan will be pacified, and Russia, in the direction of Persia and Bukhara, be deprived of an object of ambition and field of intrigue.

This is plain! We are to annex and rule the whole of Afghanistan.

Mr. Bellew dates his preface from Lahore in December last. The Governor-General has been there since, and probably has been well instilled with the views of an authoritative, if aggressive, writer. Be that, however, as it may, there can be little doubt that he expresses in this work the full Anglo-Indian policy.

THE MONTHLY REVIEWS.

The plain story of the Zulu war by the editor in the *Fortnightly Review* is the most striking article in this number, and perhaps the most valuable paper which has yet been written on the subject. It is at white-heat with passionate indignation that the war should have been entered upon, and with condemnation of the policy of Sir Bartle Frere. It condemns also the antecedent policy of Sir

* *Folk Lore*; or, Superstitious Beliefs in the West of Scotland within this century, with an Appendix showing the probable relation of the modern festivals of Christmas, May Day, St. John's Day, and Halloween, to ancient sun and fire worship. By JAMES NAPIER, F.R.S.E., F.C.S., &c. (Alexander Gardner.)

* *Afghanistan and the Afghans*, &c. By H. W. BELLEW, C.S.I. (Sampson Low and Co.)

Theophilus Shepstone, by which the Transvaal Republic was annexed to British possessions, and affirms that that was the proximate cause of the present war. Sir Bartle Frere is quoted as saying that "Cetewayo was angered, as well as surprised, to find that by the annexation of the Transvaal he was now virtually surrounded by a Power even stronger than would have been the combination between his two former neighbours, which it had for years been the main policy of the Zulu rulers to prevent." This admission does not, however, save Sir Bartle Frere from the severest judgment of the reviewer. The former occupants and rulers of the Transvaal had encroached upon territory belonging to the Zulus, but which they maintained had been legally made over to them. A commission was appointed by the Lieutenant-Governor of Natal to inquire into the dispute between the Boers and the Zulus. Its verdict was in favour of the latter; but by this verdict the High Commissioner has refused to act except under conditions the most exasperating to the Zulus. Those conditions, as set out in the Memorandum of Terms to be proposed to Cetewayo, Mr. Morley considers, are the answers to the questions, "Why are we at war with Cetewayo, and what are the reasons why, in Sir Bartle Frere's judgment, the English nation ought to be willing to expend thousands of lives and millions of money?" We deeply regret that in this severe judgment upon Sir Bartle Frere, a hitherto deeply respected philanthropist, the missionaries are, and we fear justly, included. The fact is too painfully evident that the Church of Christ often fails in its fidelity to the principles of peace and goodwill to man. It is shocking that a bishop should vote for an Afghan war on the pretext that victorious armies open a door for the Gospel of Christ; and that a preacher in Grahamstown should advocate "a resort to arms to enforce any measure which has the welfare of these tribes as its chief object." This preacher is referred to by Sir Bartle Frere as a thoughtful religious man.

And what is the difference between him asks Mr. Morley, "and the monks of old, who incited Cortes and his conquistadores to light the fires of the Inquisition among the unfortunate natives of South America. It would be only too easy, for, alas the satire is as old as Christianity, to mock at the priests of the creed of brotherly love and meekness and charity wading through slaughter to a pulpit, to preach how blessed are the peacemakers."

Mr. Frederick Harrison's first impressions of the French Republic are that its leaders are too timid and conservative. Mr. Mill's second paper on "Socialism" is a criticism of the Socialistic views as set out in his first paper. We have, therefore, to wait until next month to know what Mr. Mill's own views were. "An American view of American Competition" affords an instructive insight into the sources of American prosperity and social equality. They are said to be fivefold—education, manhood suffrage, the easy acquisition of land, the savings banks, and the absence of a standing army. Among other advantages of secular primary instruction is that it destroys sectarian bitterness. The following anecdote is one which will specially commend itself to those who desire the liberation of religion from State and other control.

The absence of sectarian prejudice was lately illustrated in a notable way in St. Louis, Missouri. One of the principal Baptist churches was burned; the next day the pastor received offers from eight Christian congregations of several denominations to use their churches half of each Sunday, but all these were declined in favour of the offer of the Jews, whose Rabbi urged the use of their synagogue on the ground that his own congregation did not need it on Sunday at all; and in the Jewish synagogue, on the following Sunday and since, the worship of the God of Jew and Gentile has been conducted under Christian forms.

"Out of the 283 county members for the United Kingdom 193 are Conservatives and only 90 Liberals. Of this minority of Liberals the English counties send only 26 against 146 Conservatives; the Welsh counties 7 against 8; the Scotch, 16 against 16; while the Irish counties return a majority of 41 Liberals against 23 Conservatives." Mr. Bear, in an interesting article on "The Liberal Party and the Farmers," raises the questions, What are the causes of this alienation of Liberals and agriculturists, and what is the remedy? Amongst the former he reckons, "the decided antagonism to farmers that the Liberal party had exhibited throughout their long tenure of power. They have never buried the hatchet drawn in the great Free-trade fight. They have massed tenants with landlords as making up the country party, against which they have pitted the party of the towns. The great majority which they had in the last Parliament rendered them disdainful, and they appeared to think they could afford to dispense with the support of the farmers altogether. Not only did they neglect the interest of English and Scotch tenants while they were in power, but some of the

leading members of the party seemed to take pleasure in thwarting these men. Mr. Lowe proposed to tax their horses—the working machinery of their industry—and all but laughed them to scorn when they appealed to him to reduce or repeal the malt-tax. Mr. Forster constantly showed his hostility by his utter absence of consideration for their interests in the prevention of cattle disease. Mr. Mill, and many with him, denied the justice of compensating men whose cattle were compulsorily killed for the public benefit. Advanced Liberals tried to force on the farmers the utterly impracticable half-time system in relation to education." This indictment is expanded and enforced by much cogent reasoning on Mr. Bear's part. He considers that no fundamental reform of agricultural abuses will be undertaken by the Conservatives, and he therefore proceeds to inquire what the Liberals can do, and should do. His reply seems to us a most sensible one. Let them take Free Agriculture as their watchword. We would earnestly press this paper on the attention of all Liberal politicians; the time is coming when they will be forced to face the land question. They will scarcely find a better introduction to a difficult subject than in the concluding portion of Mr. Bear's article.

The *Nineteenth Century* concludes with an article by Lord Balfour on "The Causes of the Zulu War," which should be read in connection with that with which the *Fortnightly Review* opens. It is written in defence of the Home Government, and its success is the condemnation of their agents at the Cape. Sir Theophilus Shepstone is said to have gone somewhat beyond his instructions in annexing the Transvaal, and Sir Bartle Frere was warned by Sir Michael Hicks-Beach that war should be avoided. Lord Balfour agrees with Mr. Morley that it was the gain of a new province which has caused us the loss of friendliness with the Zulus. He says:—

By a kind of political necessity, we find ourselves obliged to take over with the Transvaal the ill-omened traditions of Boer policy. We find ourselves involved in wars which we have not occasioned, in which I see we cannot get any effectual backing from those from whom we inherit them, and by engaging in which we forfeit our own best inheritance—our reputation among the natives for justice and moderation.

The article on "The Philosophy of the Pure Sciences—The Universal Statements of Arithmetic" will have a painful interest, owing to the death of its author. Professor Clifford died at Madeira last week, at the early age of thirty-four. He had been suffering for some time from consumption, and had gone to Madeira to restore his health. He was second wrangler and first Smith's Prizeman in 1867, the following year he became a Fellow of Trinity College, Cambridge. After leaving the University he became Professor of Applied Mathematics and Mechanics at the University College, London. He was a mathematical genius of the highest order, and as such his death will be widely lamented. "A Grave Perplexity before Us" is the title which Mr. Greg has given to his article. In the recent examples of the strife between labour and capital, this difficulty has prominently come under our notice. A great deal of the distress recently experienced by the working classes has been "enormously aggravated and prolonged by their own mistaken and perverse proceedings." The action of those who go out on strike does not only affect them, but frequently causes other workmen to lose their employment. How are the various applicants for relief to be dealt with? Who are the ratepayers on whom the burden falls? Mr. Greg states the difficulty, but does not in this article attempt to answer it. "The Place of Will in Evolution" is discussed by the Rev. T. W. Fowle, and "The Meaning of Life," by St. George Mivart. Mr. Galton gives us some curious facts relating to mind, action, and its measurement, under the title of "Psychometric Facts." Mr. Gladstone adds to his hitherto published "Homeric Studies" another on "Epithets of Movement in Homer." Two articles appropriate to the circumstances of the present time deserve notice: "The Bankruptcy of India," by H. M. Hyndman; and "Banking and Commercial Legislation," by Henry R. Grenfell.

The *Contemporary Review* is less political and more purely literary and philosophical this month than usual. The Rev. J. L. Davies opens with a paper on "Belief in Christ: its Relation to Miracles and to Evolution." We have read this paper with some surprise at its publication. It was written, we imagine, for a less general audience than the readers of the *Contemporary*, for whom it seems to us unsuited. The doctrine of evolution is not yet sufficiently established among scientific persons, nor sufficiently known to the general public, to allow of the consideration of its relation to a belief

in Christ. Such a discussion is premature. Miracles are not the basis of faith, says Mr. Davies; they are not made the basis by Christ or by His apostles. This is true to a certain extent, but Christ said, *Believe Me for the work's sake*; but, granting its entire truth, what can be said of the following?

If anyone challenges us to produce historical demonstration of them, which can overpower historical incredulity, let us surrender them to his scepticism; they were not given to coerce unbelievers into faith. If anyone has yielded as a penitent sinner to the grace of Him who calls the heavy-laden to the joy of repentance and trust, let such an one hold himself free to accept or to reject the miraculous element in the Gospels. It is easy to prophesy which will be his choice.

From this we infer that Mr. Davies has no historical evidence with which to convince the doubter, however sincere and earnest he may be. And further, that in spite of Lord Bacon's saying that there is no free-will in thinking, a believer in the grace of Christ may choose whether he will believe in miracles or reject them. Is he free to reject the miracle of the Incarnation? This appears to us to be strange teaching from a clergyman in the pages of the *Contemporary*. "Confession: Its Scientific and Medical Aspects," might have been called a plea for confession. Its author—George Cowe, F.R.C.S.—maintains that the clergy can by means of the confessional root out much vice that exists in the present day, but is hidden. It is known to medical men, but beyond their control. An argument of this kind coming from a scientific man deserves attention, but we cannot find space to discuss it now. A third contribution to the history of Ancient Egypt is made by R. Stuart Poole, which students of the Pentateuch should read. Mrs. Josephine Butler gives a somewhat bright picture of the new religious movement in France. She describes it chiefly in its tendency towards Protestantism. But there is a general awakening of the moral spirit, as well as of the political spirit of France now going on, the issue of which we cannot foresee, but which is full of hope and promise. On the subject, now tolerably well worn, viz., the study of Greek and Latin, Professor Blackie contends, as he has done for many years past, for oral methods and the colloquial use of these languages; and Professor Bonamy Price defends the English University adherence to classical studies.

The *Monthly Journal of Science* needs only one statement to recommend it, viz., that it is edited by Mr. Crookes. The most noticeable article in the present number is the first of a series under the general title of "Progress"—the present being devoted to "The alleged distinction between man and brute," where some moral correspondences are noticed, but the argument, taken altogether, is incomplete and ineffective. There is some new matter in "Electric Lighting," and also "Electric Lighting by Incandescence," as well as in "Transmission of Power by Electricity."

The *Study and Homiletic Homily* is, as usual, full of matter, beginning with an article by Dr. Sears, of America, on the "Private Ministry of Jesus," followed by the "Theology of Christ," by Dr. Joseph P. Thompson. "Hymns of the English Church," (or Churches?) by Dr. Taylor, is readable, and the illustrations are drawn from many sources. The Homiletic Department is admirably conducted.—The *Evangelical Magazine* has a portrait of Dr. Bonar, and two very suggestive articles, one on the "Antediluvian Church and the Spirits in Prison," by Mr. Balgarnie, and a "Heathen Land Evangelised" by Mr. Storrow. Thanks again to Mr. E. R. Conder for his effective paper on the imaginary "Lost Tribes."—The *Catholic Presbyterian* well sustains the promise of its first two numbers. Dr. Mitchell vindicates Calvin from the charge of caring nothing about music or singing; Professor Killen gives us a résumé of the work of the "Episcopal Church of Ireland," and Dr. Fraser vindicates the "Attitude of the Presbyterians towards the Church of England." These are the principal articles.—In the *Family Treasury* Dr. Mellor continues his papers on the Transfiguration, and there are the usual brisk notes by the editor, besides other matter.—*Golden Hours* is best, as last month, in "My Ship and I"; but there is a good paper on the Mission Schools at Lahore.—*Cassell's Magazine* has three or four characteristic papers, such as "Seeds, and How to Grow them"; "The Government Telegraph Service"; "Busy Bees, and How we Managed them," and the generally good outline of scientific facts.—Then there are the *Boy's Sunday Reader*, the *Day of Days*, the *Fireside* (with a reading by Dr. Alexander MacLaren), and a biography of Dean McNeile.—And the *Day of Rest*, with its fine tales by the author of "Gideon's

Rock," a graphic description of a "Visit to Norfolk Island," some pleasant "Sussex Sketches," and good "Pages for the Young."

We have also received the *Divine Life*, *Home Words*, *Excelsior*, the *Scottish Congregational Magazine*, the *Mission Life*, with contributions from no fewer than four colonial bishops, the *Church Sunday-School Magazine*, the *Child's Own Magazine*, the *Family Friend* (with an effective portrait of Mrs. Hannah Brown), and the delight of our youth, the *Tract Magazine*.

Of miscellaneous journals, in addition to those we have noticed, we have *Science Gossip* with an equally remarkable and amusing paper on "Ungka," ape of Sumatra, and various other scientific intelligence; also the *Cottager and Artisan*, the *British Workman*, with its splendid whole page engravings, the *Fire-side*, and *Kind Words*. Nor let us neglect to notice the *Gardener's Magazine*, cheapest of the cheapest, fullest of the full; and Dr. Barnardo's *Night and Day*, which, if, as usual, somewhat sensational, is made so by terribly sensational fact.

Our children's magazines this month (*Little Folks* is not to hand) consist first of *St. Nicholas*. Do our English children see this fresh, lively, spirited, romantic, best of American children's magazines? If not, they should certainly see it, and be allowed to "take their choice." Then we have *Peepshow*, an old friend whom we would not willingly lose, and *Sunday Reading for the Young*. To these we must add a new caterer of a special character to boys—the *Boys' Own Paper*, published by the Religious Tract Society. This venture, which we are glad to hear is extremely successful, is designed in the style of the "penny dreadfuls," and at a glance one would think it was one of them. But if you look at the character of the contents you will change your opinion. The woodcuts look very much like those we have been accustomed to see, and so do the titles, but the contents are—well—slightly different. There is romance and there is adventure, enough even for a "dreadful" reader. But there is all this and more, with high taste and high purpose. The *Boys' Own* ought to succeed well.

BRIEF NOTICES.

Sea Songs. By W. C. BENNETT, LL.D. (Chapman and Hall.) The acceptance which these lyrics have received from the class for whom they were intended is a striking tribute to the truth and the power with which they are written. Mr. Bennett is never more in the vein than when he writes about the sea; though he is not a sailor, there must be a drop of the salt water in his blood. As a native of Greenwich this is not to be wondered at. In his dedication of these poems to Mr. Frederick Locker, he recalls some of the associations of the old place, which shows how deeply he is in sympathy with all the traditions of the English navy, and how proud he is of the association. Mr. Bennett, if he does not aim at refinement of form here any more than elsewhere, is always vigorous—the songs have a lilt, a flow, a vigorous freshness and self-consistency. He does not aim at doing too much, and what he does aim at he accomplishes. We part from him by reproducing a specimen:—

You landmen may have plenty,
And dine at home at ease,
But you'll never eat as we do,
Who are sharp-set by the breeze;
You may have scores of dishes,
But on you they're wasted quite,
While tough salt-horse we're munching
With hunger that's delight.

You landmen may have down beds,
And lie secure and warm,
But can you sleep as we do,
Turning in from cold and storm?
From the keen night watch in winter,
Tumble frozen down below,
And the bliss within a sea-bunk,
'Tis then you'll learn to know.

You sneeze at every air draught,
Half dead with all your wealth;
Try our life with all its roughness,
'Twill teach you what is health;
You're coddled up like misses,
Too weak to toil or strive,
Come, face with us a sea life,
And feel with us alive.

In a Rash Moment. By JESSIE McLAREN. Two Vols. (Sampson Low and Co.) We have had some doubt, in reading this exceedingly brisk and somewhat out-of-the-way novel, whether the author does belong to the gentler sex; and the doubt has not been removed. The writer is well acquainted with conventional slang, and knows well how to draw a fast young lady. This is done with remarkable liveliness and consistency—the heroine, who tells her own tale, keeping up the character to the last—but as it would be softened by pain and sorrow. The ability of the story lies in the exhibition and

development of such a character. This is remarkably distinct and realistic. Even when natural affection and some passing religious feeling supervenes upon it, or are wrought into it, the result is not felt to be incongruous. The tale is readable from beginning to end, and can be very quickly read. Its originality is unmistakable.

Rose Dunbar's Mistake; or, Whom Have I in Heaven? By M. L. D. With a preface by HORATIUS BONAR, D.D. (James Nisbet and Co.) Dr. Bonar tells us that this work is by his daughter, who is working amongst the *ouvriers* of Paris along with Mr. McAll. This should be sufficient at once to command attention to it. But we are not sure that Mrs. Dodds has been quite successful in realising her purpose. The tale, as such, is written with elevation of thought and in cultured style, but the effect is not, we think, quite so decisive as she imagines; and for ourselves we feel that Rose Dunbar is not left so very much farther advanced in her thoughts of heaven than she was when she first really began to think upon that subject. The finest characteristic, it seems to us, is the emphasis laid on faith as distinct from desire for knowledge or from curiosity. "He only," as the writer says, "whose dwelling is within the veil can reveal the unseen." Some of the discussions in relation to different theories of the unseen world are well conducted and are really interesting.

Handbooks for Bible Classes. Edited by Rev. MARCUS DODS and Rev. ALEXANDER WHYTE, M.A. "The Epistles of Paul to the Churches of Galatia." With Introduction and Notes by the Rev. JAMES MACGREGOR, D.D. (T. and T. Clark.) We cannot do better, in introducing what promises to be a very valuable series of cheap Biblical handbooks, to the reader, than to quote the following prefatory note by the editors:—

It has long been felt by some of those whose business it is to teach "Bible-classes," whether in the church, the school, or the family, that their work might be greatly assisted could they direct their pupils to suitable text-books. But although in every other branch of education there is an abundance of manuals suitable for primary and secondary instruction, and prepared by men who are recognised authorities in their respective departments, the immense stores of Biblical learning which have now been accumulated have not been made accessible to the young scholar. The present enterprise—which was projected before any similar series was announced—is an attempt to put within the reach of the average pupil in our Bible-classes a sufficient amount of information on Biblical and religious subjects. There is also reason to believe that such manuals will be welcomed by many private readers of Holy Scripture. The editors consider themselves fortunate in securing the very hearty co-operation of men who are undoubtedly competent to carry out this idea.

In carrying out this design as far as regards the present work, Professor Macgregor has written a remarkably able introduction to the Epistle; then follows the text with elaborate notes. With regard to these, will the author forgive us for saying that we should have preferred less of mere expansion of the text, after the fashion of Scottish exegesis, and more of external illustration?

Our Domestic Poisons, by HENRY CARR, M. Inst. C.E. (W. Ridgway), contains some very unpleasant information concerning the poisonous dyes and colours to be found in carpets, wall papers, and articles of dress. Mr. Carr has done good service in this exposure; and the day will probably come when the manufacturers who poison us will get their deserts. The sooner the better! —*After the Turtle* is a collection of the speeches delivered at the banquet on Lord Mayor's Day by the various Premiers from 1848 to 1878 (Houlston and Sons). Mr. Seyd, who has taken the trouble to collect them, has produced a little work which should have its place on the shelf of every public writer. —*Modern Evangelicalism*, by the Rev. J. SIDNEY BOUCHER (J. Mackey and Co.), is an endeavour by a clergyman to show that the Evangelicals are a very miserable and dishonest set. There is some valuable historical matter, but selected with a purpose, in this pamphlet, and some round abuse of both Evangelicals and Dissenters. —A fourth edition of the late Mrs. Harriet Crisp's papers on *The Reformation* (S. W. Partridge and Co.) reaches us in the shape of a small pocket volume. They are written for the young, in plain but popular style. —We have also received a new and cheap edition of *Ned Wright* (Hodder and Stoughton), whose remarkable history is one of the romances of the Christian life.

Twenty-three bills with reference to the electric light are before Parliament, all of which have been referred to a hybrid committee of seven members, four appointed by the House of Commons and three chosen by the committee of selection. The object of the committee is to determine the principles on which Parliament should grant powers for the use of the electric light, with special reference to the claims of gas companies.

ACTION FOR LIBEL.—THE AKENHAM BURIAL SCANDAL.

In the Common Pleas Division on Friday, before Mr. Justice Grove and a special jury, the case of *Drury v. Wilson* came on for trial. This was an action to recover damages for libel, and the principal question raised upon the pleadings was whether the comments exceeded the bounds of legitimate criticism. Mr. Day, Q.C., Mr. Merewether, Q.C., and Mr. Poyser appeared for the plaintiff, and Mr. Serjeant Parry, Mr. Bulwer, Q.C., and Mr. K. Digby for the defendant.

Mr. Day, in opening the case, said that this was really a political affair arising out of the strong Nonconformist feeling about the Burials question in the neighbourhood of Ipswich. Mr. Drury, the plaintiff, had occasion, in accordance with the law of the Church of England, to refuse to read the burial service over an unbaptized child, and had in consequence been made the victim of a sectarian persecution in which his personal character had been unsparingly attacked. The *East Anglian Times* had published an article headed—"Burial Scandal at Akenham.—A Passage of Arms between the Rev. George Drury and the Rev. Wickham Tozer." This article turned out to have been written by Mr. Tozer himself, though he spoke of himself throughout it in terms of praise as a third person might. The article commenced with a picturesque account of Akenham, and a suggestion of the neglect of the church by the clergyman; it then stated that a working man named Ramsay had been peremptorily refused burial for his child, except in unconsecrated ground; and that only "burial like a dog" was to be allowed; and that on the day of burial the plaintiff appeared in "indescribable petticoats and inconceivable headgear," though no one desired his presence, and that Mr. Tozer and he paced up and down, "with a defiant air, like two game birds pluming themselves for a brush, while the sexton sat like a monument on a tomb." A few sympathising persons were present (as Mr. Day said, just to see there was no breach of the peace) while "a conflict between the champions of the faith seemed imminent." Then followed a dialogue, as if from a shorthand writer, whereas it was entirely made up by Mr. Tozer, which eventually reached such a pitch as follows:—

"Mr. T.—Well, Sir, I thought if you were not a gentleman or a Christian, you might possibly be a man; I am sorry to have been mistaken."

"Mr. D.—I suppose you call that Christian?"

"Mr. T.—Very, and for that reason I fear you are incapable of appreciating it. You have a very priestly garb, but you are destitute of the spirit of your Master, and have not even a spark of humanity in you."

"Mr. D.—I do not see what humanity has to do with it. That child (pointing with his umbrella at the coffin) has not been baptized, and it is not, therefore, a Christian, and I object to its being buried as such."

"The secret of Mr. Drury's interference," Mr. Tozer's article continued, "was now disclosed, and it produced an instantaneous effect on Mr. Tozer. As quick as thought he drew himself to his full height (close upon six feet) and brought his arm dangerously near Mr. Drury's head, and with his eyes flashing fire and his voice trembling with emotion, said, 'If it were not for harrowing the feelings of these poor people, I would soon silence your brutal speech. Though decked in the garb of a priest and holding the office of a minister you are a disgrace to humanity.' At the conclusion of a good deal more to the same effect, the article concluded with saying that "the incumbent went away—not to heaven—but to Claydon, which so far as the rectory and the adjoining nunnery are concerned is a very different place." In addition to Mr. Tozer's article, the *East Anglian Times* published extracts from other papers—e.g., from the *Daily Chronicle*, which said that the "Bishop should be hurled from his episcopal throne if he did not visit Mr. Drury's conduct with the severest reprobation. Mr. Osborne Morgan had found an unexpected coadjutor, whose conduct would have more effect in passing the Burials Bill than all his speeches. The English people would not allow their dearest associations to be trodden down by priests who were a disgrace to the Church to which they belong, and bring discredit on the Church of England." Another letter was published from "A Lover of Humanity even to a Dog," who expressed astonishment at correspondence being held with such a "monster," and wished "Mr. Tozer had used a little muscular Christianity." An article was also published from the *Christian World*, headed "A Pestilent Priest," and written in inflated language, beginning "The demon of discord is still frequenting the earth; the vampire of superstition is still flapping her wings over the tomb," &c. The article spoke of "disgusting proceedings, priestly legerdemain," and so forth; that Mr. Drury retired to Claydon, "where he keeps a colony of nuns"; that the parishioners were "insulted and treated like dogs and swine"; that Mr. Drury "had sacrificed the gentleman to become a heartless priest, than whom no viler creature exists"; and that "one can almost fancy toadstools growing up where the priest stood uttering his maledictions

over the tiny coffin." Mr. Day, having read and commented on the libel, said that the plaintiff had no course open to him but to come here for justice; he had been publicly outraged and made a victim of political ends. Means of every kind had been used to avoid the last resort, but the defendant had rejected all opportunities of apologising or making redress; the defendant's publication had even suggested that "an outraged people might take the law into their own hands and use some act of violence against such an Anglican priest as George Drury, of Claydon." His personal character had been assailed and insinuations made against his morality, and no other course than to come to the court was open to him.

The Rev. George Drury, examined by Mr. Merewether, said he had been thirty-three years rector of Claydon, was a married man with a family, and lived a mile from Akenham, where there lived sixty or eighty inhabitants, and where he had two services every Sunday. Remembered Ramsay coming and arranging a funeral for five o'clock on Thursday, the 24th of August, 1878, but was not told his child was unbaptized. On Thursday the clerk said the funeral was put off till next day, and that the child had not been baptized; he accordingly went over to Akenham on Friday, where children not baptized had been from time immemorial buried on the north side of the consecrated churchyard. He went over on purpose to bury it. It was customary to meet the corpse at the churchyard gate, and, after receiving the certificate, precede the coffin to the grave. He was dressed in ordinary dress of cassock and hat, and waited in the porch for half an hour. Seeing the funeral making for the centre of the field, instead of for the church, he sent the clerk to ask them to bury it at once, as he did not know how long he might be kept waiting. The procession then turned towards the church gate, and he went to meet them. After the coffin had been put in the usual place, he went and explained to the father why there could be no burial service for the child, who would obtain no benefit from reading the service. Mr. Tozer then interrupted, shaking his fist at him and saying, "You wear the garb of a priest and look like one." The long conversation in the libel was a romance. Mr. Tozer said, "You are not a gentleman, nor a Christian, and may go to (a pause) heaven." He told Mr. Tozer he had no right to perform a service there; Mr. Tozer appealed to the feelings of the parents, who seemed to wish for a service. Mr. Gooding, Ramsay's master, gave him the certificate, and said that the burial should not take place if they had to stop till eight at night unless he went away; to which he answered that he would take away the churchyard key with him. Mr. Gooding said he had better do so, and accordingly he locked the gate and went home to Claydon. The account in the libel of the conversation was not correct; he never mentioned "humanity," and did not point at the coffin with his umbrella; nor did he express any objection to the funeral service in the field. He had received more than fifty anonymous post-cards relating to the nunnery.

In cross-examination by Mr. Serjeant Parry, Mr. Drury said that the clerk did not tell him on the first day that the child was unbaptized; the clerk had no orders to inquire.

Mr. Serjeant Parry: Were you advised to wear a new dress in court? Mr. Drury: I did as I always did. Mr. Serjeant Parry: Did you buy a new suit of clothes in honour of this occasion? Mr. Drury: I asked if I should wear my cassock, and was told to wear what I usually wore when out of parish—that is, the dress I have on. The witness went on to say that the child being unbaptized meant it was not a Christian, but that he did not say or teach anything as to its future state, or deny its possibility of entering heaven. He heard Mr. Tozer read only about a dozen words, but he did not know what book they were from. He did not want the child to have no service at all, but wanted the burial to be finished, as he had brought the body to the churchyard. Mr. Tozer and the others had not taken their hats off. His object was to do his duty and get the burial accomplished, not himself reading a service over the body.

Mr. Serjeant Parry entered into a long questioning as to Mr. Drury's opinions on the state of unbaptized babes after death, the relevancy of which was somewhat doubted by the judge, except that he might ask whether Mr. Drury inculcated certain doctrines. The doctrine as described by the *Christian World* was—"Dead babes of Baptists are consigned to the devil by the priests. The ecclesiastical jugglers failed to handle them, and their souls perished! No drops of consecrated water fell upon their innocent foreheads, and endless fire is their only portion! These pestilent priests dare to tell us that He who loved all the little ones upon earth will spurn them from Paradise unless they go in by the Pharisee's door."

Mr. Drury admitted that he had notice of a motion from the bishop, not for lawless proceedings, but for removing ornaments from the church. He had performed mass in the monastery. He had received Father Ignatius there, and he had taken three vows, of poverty, chastity, and obedience, in his presence. He had never engaged in processions in the streets of Norwich, but had done so in Claydon; they had been complained of by the bishop, but the proceedings had been compromised on payment of costs as between proctor and client, and he had never "proceeded" since. In the year 1867 some persons broke into the convent, and a Mr. Lovely asked if a girl named Rolfe was there; he said, to the best of his knowledge, she was not;

she was, he believed, found in the chapel. He resisted their taking her away, but did not pour boiling water on the people. The girl begged him not to let her go, as, she said, her father intended to shut her up as a lunatic. He aided her escape as much as he could and thought she got out of the house, and threw a basin of cold water in the face of Mr. Lovely, but eventually she was carried off against her will. He had been subjected to such things and to persecutions for more than twenty years.

Mr. Serjeant Parry: Were you ever charged with assaulting a parishioner with a red-hot poker?—No.

Were you fined?—Yes; £5.

Was anything taken out of the fire?—Yes; a piece of wire.

The witness had himself spoken of the Church Association as worse than the ancient Body of Assassins; had called Protestantism poison, but not from a pulpit.

Re-examined by Mr. Merewether: The mob broke in without any interference by the police, whom the magistrate had removed from the neighbourhood in the morning. The girl was shut up by her father in a lunatic asylum, but after his death she was let out and came back to the nunnery. As to the red-hot poker, he had been told a drunken man was in the church; he found a man in the church who refused to go out, so the lights and fire were put out, the iron rod with which he raked out the fire was in his hand, and the man caught hold of it. He was fined by the magistrate, but ought to have the 5*l.* back.

Mr. Drury denied that he had ever behaved irreverently at a grave, and the throwing of earth is customary and prescribed by the rubric. The fee of 4*s.* 6*d.* was not exacted from the parents of the dead child, but they only had to pay half-a-crown. The conversation detailed in the libel is more than twice as long as what could have occurred, though some of the things in it were said at one time or the other. He held the doctrine as to baptized children which is contained in the Prayer-book, and left it as the Church had left it with respect to unbaptized children. Refusal to bury would render him liable to three months' imprisonment.

Henry Waterman, the parish clerk at Akenham, was next examined by Mr. Poyser, and corroborated Mr. Drury's account, both as to the arrangements for the burial of the child and also as to Mr. Tozer's conduct, and said he heard Mr. Tozer tell Mr. Smith he would give Mr. Drury "such a dressing as he had never had in his life."

Cross-examined by Mr. Bulwer: He told Mr. Drury the child was unbaptized as soon as he heard it. He never said it would be buried like a dog. The church had never been cleaned by him, but he believed the former clerk cleaned it; he himself went there about twice a month. When Mr. Tozer spoke, Mr. Drury answered, and the "jangle" then arose.

Re-examined: Services were held there about twice a month. Mr. Drury had no service if there was no congregation, and there were no people in the parish except Dissenters. He was himself paid nothing for keeping the church.

That was the plaintiff's case.

The case was to have been resumed on Saturday, but when the Court met it was announced that Mr. Justice Grove, having lost his wife, would be unable to attend. Mr. Justice Denman, who was present, said he had arranged with the counsel to read over the shorthand writers' notes, and proceeded with the case in place of Mr. Grove. But some interval was necessary, and he suggested that there should be an adjournment to Monday.

On Monday, accordingly, the trial was resumed. Mr. Serjeant Parry said that he should not occupy the time of the Court with any observations at present, but reserve his comments on the case till after the jury had heard the evidence.

The examination of the witness for the defence was accordingly proceeded with immediately.

Mr. Wilson, editor of the *East Anglian Times* and sole proprietor, said that he received the manuscript of the article from Mr. Tozer, who is an Independent minister and has a son in the Church of England; the manuscript was received on Sunday and the article appeared on the 26th. He was informed that Mr. Smith, churchwarden of Akenham, had gone over and guaranteed the authenticity of the account, and he believed it was substantially correct.

Mr. Tozer, examined by Mr. Kenelm Digby, said he was minister of the Congregational Church, Ipswich. In consequence of a communication from Mr. Gooding, he went over on August 23 to Akenham for the purpose of performing a service, and got there a few minutes after five. He went to the meadow opposite the church gate, and then went into the churchyard to see the grave. About ten minutes later the funeral party came up—about six or eight persons, all strangers to him—and stopped near the church gate. The corpse was put down, and the witness commenced reading the narrative of the death of David's child. After he had been reading several minutes Mr. Drury came out of the churchyard gate and asked the parents of the child to go at once to the grave. Mr. Gooding requested Mr. Drury to be silent for a few moments, to which he replied that it was his duty to admonish his parishioners as to the irregularities of the funeral service. Witness then appealed to Mr. Drury, as a gentleman and a Christian, to be quiet for a few

moments, saying that he respected his religious scruples and was anxious not to hurt his feelings. Mr. Drury said that was all nonsense and had nothing to do with the matter. Witness then appealed to his manhood. Mr. Drury pointed with his umbrella to the corpse and said, "That child has not been baptized; it is therefore not a Christian, and I object to its being buried as such." Witness then moved up to Mr. Drury and, holding up his hand at him, said, "If this were not a funeral, I would silence that brutal speech of yours." Mr. Drury said, "Don't shake your fist in my face." Witness said, "I am not shaking my fist at you, but you richly deserve to feel it." Mr. Drury repeated that the child was not a Christian and could not have a service performed over it, to which witness rejoined he would bowl him out of the meadow. The child's father then interposed, and said, "Come, Mr. Drury, I shall have something to say to you," and the mother said, "Never mind the parson, but get on with the service." Mr. Drury said the service was an unwarrantable one; that he had been kept waiting an unreasonable time. Mr. Gooding said that he was not wanted and might go as soon as he pleased, and that the service should be held, however late they might have to wait. Witness said, "You may go to heaven if you please; the sooner the world is rid of such men the better"; and Mr. Drury shortly afterwards locked the gate and went away. Mr. Tozer said he kept on his hat while reading, but not when praying, and the friends of the family and the spectators were also uncovered. The burial was afterwards reverently completed in the usual way; the witnesses and others returned to the meadow and read the remainder of the Church of England service. He denied that he ever said he would give Mr. Drury such a dressing as he had never had in his life. He drew up the report the same evening, immediately after the funeral service, upon Mr. Smith's and Mr. Gooding's opinions that such an outrage ought to be made public, and that he was the best person to do it. Mr. Smith supplied information about the history of the church, and went with the witness to see the place and take notes of its condition. The report was written during the night, and taken over to Mr. Smith to see if it were correct. The report in the *East Anglian Daily Times* was true so far as it went.

Cross-examined by Mr. Day: Mr. Tozer said he had been three years in Ipswich, and Mr. Gooding belonged to the same denomination, the nearest chapel to him being in Ipswich, where he was a member of the Tappit-street congregation. Witness had himself been sixteen years connected with the Press, having begun on the *Sheffield Independent*; he edited a paper for his own congregation, called the *Monthly Record*. He had not written any of the communications to the *East Anglian Daily Times* on the subject, but had written to the *Suffolk Chronicle* denying that he had been served with a writ. In his report he was a reporter, ignoring the existence of Mr. Tozer the minister. The account which Mr. Gooding gave of Mr. Drury, and the fact of Mr. Drury being on the spot, gave rise to the feelings of apprehension of a disturbance. The clergyman's presence had not been expected. He knew that if Mr. Drury was obstreperous there might be some results. He read about twenty verses before the burial, and had begun before Mr. Drury's arrival about five minutes, not taking the whole of the passage from Corinthians in the Church Service. Mr. Tozer said he knew the Church of England Prayer-book, and was aware of the rubric forbidding a clergyman to read the service over an unbaptized child, which was binding on Mr. Drury. The description of the attitude and appearance of Mr. Tozer in the report was bare fact. Some further questions regarding the sense attached to the word "Christian" were stopped by the judge as wandering unnecessarily into theology.

Re-examined by Serjeant Parry: He had no feeling against Mr. Drury till he pointed at the child with his umbrella and said it was not a Christian. There was no intention on his part to impute immorality in relation to the nunnery.

The Bishop of Norwich, examined by Mr. Bulwer, produced under protest the motion to Mr. Drury to the effect that ornaments then in Claydon Church—a crucifix, second altar, sanctus bell, chasuble, dalmatics, copes, thurible, processional cross, and banner—were forbidden to be used, and said that he had been previously to view Akenham Church in Mr. Drury's presence. The interior of the church was not so cared for as it ought to be. He understood Mr. Smith to be the churchwarden and recognised him as such, and directed Mr. Drury that Mr. Smith ought to have the key of the church whenever required for a lawful purpose. Proceedings had been taken against Mr. Drury both in 1863 and 1864.

Mr. Ebenezer Gooding, examined by Mr. Bulwer, said he was the employer of Ramsay, the child's father, and sent him to tell Mr. Drury for the purpose of having the child buried. After Ramsay had been to Mr. Drury the witness went to his own minister, and, not finding him at home, went on, first to Mr. Smith, then to Mr. Emery, and finally to Mr. Tozer, who agreed to perform the service. He brought Mr. Tozer in his gig to Mr. Smith's, where they arrived at about five o'clock; they then went to see the grave in the churchyard and saw Mr. Drury at the church door. Shortly before half-past five the cart with the body, accompanied by a few friends, came into the meadow, and the coffin was placed on a sheet on the ground a few yards from the churchyard gate. Mr. Tozer then commenced reading portions of Scripture, while the circle of friends mostly took

off their hats, Mr. Drury being in the churchyard. Mr. Drury then came, and, pushing himself through the party, said to the parents that the time for the funeral was five o'clock, that it was already more than half-past five, and that he must request them at once to go to the grave. No notice was taken, and on the request being repeated the witness asked him to be quiet, and Mr. Drury replied that he had a duty to perform and that these proceedings were wrong. Mr. Drury then walked near the coffin and pointed at it with his umbrella, saying, "That child has not been baptized, and is, therefore, not a Christian; I object to his being buried as such." Mr. Tozer requested the clergyman to be quiet, but did not, as far as he saw, raise his hand against Mr. Drury. Ramsay and the mother also tried to prevent Mr. Drury's interference. Mr. Drury said more than once that the child was not a Christian, and called Mr. Tozer a Baptist, implying that he ought not to engage in the service. The witness got the burial certificate from Ramsay, and gave it to Mr. Drury saying, "You may take it and go." Mr. Drury said he should lock the gate if he went, and accordingly did so. The service was gone through, the coffin taken to the grave and given in charge of the sexton, and the reading of the service was resumed and completed in the meadow afterwards. Nothing was said by Mr. Tozer about "dressing" Mr. Drury. The witness and Mr. Smith suggested Mr. Tozer's making the matter public, and the account in the paper was substantially true.

Cross-examined by Mr. Day: He gave notes for Mr. Tozer's article, but never saw it again till it appeared. Remembered hearing of the appointment to bury the child on Thursday, and suggested putting it off till the Friday, in order to make arrangements for a service, so that Ramsay knew when he went to Mr. Drury that there would be a service. The witness went to the different ministers in Ipswich, and eventually arranged with Mr. Tozer for a service at half-past five, and sent to Mr. Drury to inform him on Friday morning. Mr. Tozer's account of the service was true.

William Fairs, a small boy, said, in answer to Serjeant Parry, that he recollected the funeral on the Friday, and being sent with a message to Mr. Drury that the funeral would be at half-past five; but that if the people were not quite up to time, it was because they had to come a long distance. He saw an old lady to whom he gave the message, and who said she would see if there was an answer. He heard some one speaking, and was then told that there was no message back; he said "Thank you."

Mr. Smith, a farmer at Akenham, and churchwarden elected by the parishioners, said the church was filthy, with broken windows. He applied three times for the key of the church, but never got it. The bishop at the visitation said Mr. Drury ought to give witness the key, and witness would have kept the church clean and tidy. The clerk resigned rather than bring the key, and was reappointed by Mr. Drury. He had declined all responsibility for the state of the church.

The Rev. George Stokes, rural dean, said he had visited the church in 1878, and was present when Mr. Drury was directed to give the key to Mr. Smith whenever he required it for the purposes of his duty as churchwarden. The church was most dilapidated and dirty, and he should have been sorry to sit down in any part of it.

Edward Ramsay, a farm labourer, father of the child, said he was a Baptist and that his child had not been baptized. He saw Mr. Drury on Tuesday and the burial was arranged for Thursday, the clerk asking him if the child had been baptized, and if Mr. Drury had spoken about it. He heard Mr. Drury tell Mr. Waterman, the clerk, there could be no service, and that the child must be buried behind the church. He asked Mr. Waterman what the fees were, and paid 5s., and told the clerk that there would probably be a service among themselves. It was then arranged by Mr. Gooding and himself that there should be a service in Mr. Smith's meadow, performed by some friend of Mr. Gooding. After the coffin came and the friends assembled, they stood round with their hats off, and Mr. Tozer commenced reading from the Bible. After four or five minutes, Mr. Drury came up from the churchyard past Mr. Tozer, and said "Why cannot you take the child to the grave, and then come back and hold any service you like?" He then pointed to the coffin with his umbrella, and said the child was not a Christian three or four times, adding the last time, "it is, therefore, a heathen," and that he must teach his parishioners these proceedings were wrong.

The Court then adjourned.

On the resumption of the trial yesterday, Mr. Waterman, the clerk and sexton of Akenham Church, was asked some questions by his lordship. He said that Mr. Drury told him to dig the grave for the child in the north part of the churchyard, but witness himself selected the exact spot, and there was no one else there. The time for the funeral on Friday was five o'clock, as far as he knew, and he never knew from anybody that it was to be half-past five.

Mr. Serjeant Parry then addressed the jury in summing up the case for the defendant. He said that the defence was that what was complained of as libellous was true in substance and in fact, and did not exceed the bounds of fair criticism, and he proposed to show that this defence was made out in every respect. Mr. Day, in opening the case for the plaintiff, had insinuated that this matter had been got up for the purpose of stimulating the

burial agitation which was now pending, whilst it was now apparent that there was nothing of this kind, and that the whole desire of the plaintiff was to avail himself of the burial of a Dissenter in his churchyard to proclaim his peculiar views about baptism and Church service. He (Mr. Serjeant Parry) would contend that it was the deliberate intention of the plaintiff to insult the living and to defame the dead; and that, if it had not been for him, this cause of action could not have arisen. He was the last person in England who ought to complain of what had been said, and he had brought it all on himself by his equivocation and intolerance. He (Mr. Serjeant Parry) wished to take no intermediate course in this case; he intended to submit to the jury that there was no language too strong that could be used to designate and denounce the conduct of Mr. Drury, the plaintiff. He asked the jury to contrast the conduct of those who were related to this child and its parents with the conduct of the plaintiff. He had not used the words equivocation and intolerance without reflection, and he would justify the use of them before he had finished his address. Mr. Drury had tried to reproach everybody who was connected with the funeral of the poor child; but let the jury contrast the conduct of the father and mother, and of the gentleman who employed the father, with that of the Rev. Mr. Drury. The parents knew that the child could not be buried with service in the churchyard; the sexton had told them that the child would have to be "buried like a dog," and then the mother said that they would have a quiet service in the meadow adjoining the churchyard. They had no notion of seeing the reverend plaintiff there at all. The plaintiff, indeed, said that it was his duty, according to the canons of the Church, to be present at the funerals; but this was not so; there was no legal duty upon him to attend the funeral of an unbaptized person. He went to the churchyard prepared there to proclaim his peculiar views, altogether regardless of the opinions or feelings of others. He pressed upon the jury that in dealing with this case, they would be performing a great public duty, which would not be of an ephemeral character. The conduct of Mr. Drury, he contended, justified every word that had been written about him, and he had no right to complain of anything that had been said about him. He asked the jury, Did not everyone of them believe that when the plaintiff pointed indignantly with his umbrella to the body of the child, and said that it was not a Christian, but a heathen, he did not intend to tell them that that child would never enter the kingdom of heaven? If so, was there any word that was too strong to be said of him? Sincere belief might be talked of, but if the plaintiff did honestly believe all this, ought he not on that occasion to have kept it to himself? It was hardly libellous to say of the plaintiff, under these circumstances, that he intended to intimate that that child was lost for ever because it had not undergone the sprinkling of water by the hands of priests. Almost every comment that had been made or could be made upon such a transaction was justified by the facts. The plaintiff might have tried this case in the county of Suffolk; but he preferred to try it before a jury of Middlesex, perhaps for the reason that the latter would know less about him than would be known by a jury of Suffolk. The plaintiff complained that his position as a minister of the Church of England was injured by the comments which had been made upon him. But could any comments injure him in this respect so much as his own conduct had injured him? He was under monition by his bishop, he was ordered to remove certain ornaments, whilst his church was in dirt and ruin, in which state he preferred that it should remain, rather than a Dissenting churchwarden should have free access to put it into a decent state. The plaintiff had a convent, procession, ornaments, all things unknown to the English Church and belonging to a foreign Church. He had spoken of Protestantism as poison; perhaps as deadly poison; whilst all this time he took what revenues there were that could be derived from his ruined church. What comments could damage his position as a Church minister, when such was his conduct? In conclusion, the learned counsel appealed to the jury, unless they felt in the strongest way compelled to come to the conclusion that the comments which had been made were too strong, not to give the plaintiff a verdict.

Mr. Day replied upon the whole case, and drew the attention of the jury to this, that all that was required to support an action of libel was to show that there had been published of a plaintiff that which was calculated to bring him into ridicule, contempt, or disrepute; whilst of this plaintiff what had been said was calculated to hold him up to public execration, for it was said that his conduct was unworthy of a Christian minister, and that he was without a particle of humanity in his breast. If this were not libellous, what would be? Mr. Day concluded by asking the jury to bring their minds back to the one charge, which was that the plaintiff went to insult the living and defame the dead. If the charge was true, Mr. Drury was worthy of their unanimous execration; but there was no ground for saying the charge was true. His client did not come to barter his character for gold and ask for money; but the defendants having persisted to the last in these cruel imputations, he, on his own responsibility and without any instructions, called upon them to consider the question of damages. They refused to settle the case when the judge suggested such a thing, and he was bound to ask the jury to enable the defendant to know that his

character had been cleared in their sight, and make Mr. Wilson know that public purposes must not be fed by attacks on private character.

Mr. Justice Denman, premising the difficulty he was in from only having been present at part of the hearing, warned the jury that they were not to regard themselves as champions of any particular form of belief, nor to give a verdict which should amend any existing law, but to accept the law of the land and decide the matter as a pure case of libel. After directing the jury as to the law of the case and going through the libel, the judge said that he would not go through the evidence, as the jury had had more opportunity of judging about it than he had.

The jury retired for a few minutes, and on their return gave a verdict for the plaintiff—damages, 40s.

The judge, when applied to, said he should leave the costs alone—that is to say, the plaintiff would get his costs, on account of the strong language which had been used.

THE BISHOP OF OXFORD AND CANON CARTER.—JUDGMENT.

In the Queen's Bench Division on Saturday the Lord Chief Justice delivered an elaborate written judgment, in which Mr. Justice Manisty and Mr. Justice Field concurred, in the case of the Queen v. the Bishop of Oxford. The case came before the court in the form of an application for a mandamus to direct the Bishop of Oxford to issue a commission to inquire into certain ecclesiastical offences alleged to have been committed by the Rev. Canon Carter, the rector of Clewer, in adopting certain Ritualistic practices in the celebration of the service in the church of that parish. The matter having been brought under the notice of the bishop by the parishioners, the bishop had refused, or rather omitted, to issue a commission of inquiry, on various grounds—the scandal brought upon the Church by such proceedings, which had resulted in conflicting decisions, the great expense they had involved, the great age of Mr. Carter, and the respect in which he was held by the great majority of the parishioners, who did not object to his practices. The present proceedings were instituted to compel the bishop to carry the provisions of the Church Discipline Act into effect. The case was argued at considerable length a few days ago, the bishop appearing in person, when judgment was deferred.

The Lord Chief Justice, in delivering judgment, said that two questions were raised by these proceedings—first, whether the language of the Church Discipline Act imposed a duty upon the bishop which he was bound to fulfil, or merely gave him a discretionary power which he might exercise or not at his option; and secondly, whether the Church Discipline Act had been superseded by the Public Worship Regulation Act of 1874. In these circumstances it became necessary most carefully to consider the provisions of the Church Discipline Act, for the purpose of ascertaining whether the words "it shall be lawful," which it contained, were used in an obligatory or merely in a discretionary sense. It was a settled canon of construction that where an Act authorised the doing of a thing for the sake of justice and for the public good the words "it shall be lawful" were to be read in a compulsory sense. The statute in question was passed with the view of enforcing the rights of parishioners to have the service of their parish church performed according to law, and the power given to the bishop to issue a commission to inquire into the matter was certainly one to be exercised for the sake of justice and for the public good. The statute had reference to the administration of justice in ecclesiastical offences; and the maintenance of the doctrines and ritual of the established religion, for the uniformity of which so many Acts had been passed, could not be other than a matter of national interest and concern. Moreover, it was the undoubted right of every inhabitant of every parish in the kingdom who desired to frequent the parish church to have the services performed according to the ritual established by law, without having his religious sense shocked and outraged by the introduction of innovations not sanctioned by law nor consistent with usage, and which appeared to him inconsistent with the simplicity of worship of the Church of England. Reading the whole of the Act together, and looking at the state of the law previous to its being passed, their lordships were of opinion that the Act imposed a duty upon the bishop which he might be compelled to exercise. Their lordships were further of opinion that the Church Discipline Act was still in force, and had not been superseded by the later Act. The result was that the rule for a mandamus directing the bishop to issue the commission would be made absolute.

SIR ALEXANDER GORDON'S SCOTCH BILL.

The Commission of the Free Church of Scotland met in Edinburgh on Wednesday; the Rev. Dr. Bonar, of Glasgow, Moderator. Sir Henry Moncrieff laid on the table a copy of the bill introduced into Parliament by Sir Alexander Gordon with reference to the Established Church of Scotland. Sir Henry said he thought it right to state that this was a bill which, if it had been proposed in substance in the year 1842, might possibly have prevented the disruption. That was possible, because at that time the question of spiritual independence and the claim of right had not been finally settled; and if before the disruption there had been any occasion to get a final settlement from Parliament,

and a bill of this kind, touching the questions they had to deal with, had been introduced, it might have been interpreted in harmony with the views they held of the Constitution. What they required now was that they should have redress upon the question of spiritual independence, but there were clauses in this bill which evidently showed that it was not constructed upon that view, and that room was still left for the entrance of the civil courts. It must be remembered that since the disruption they stood in a different position in regard to such a bill. The bill was manifestly one for the improvement of the Established Church. It stated that it was for facilitating reunion with other Churches, but he could not find in it anything that facilitated reunion. He saw something in it that facilitated congregations and ministers leaving the Free Church and going to the Established Church, but he did not find anything that went direct to the question of the reunion of the bodies. He thought that as they had a committee existing for such questions, they might safely leave the bill to it. Principal Rainy said he thought they would probably find it unnecessary to take much notice of the bill. The suggestion of Sir Henry Moncrieff was then adopted.

THE DISESTABLISHMENT MOVEMENT.

MR. CARVELL WILLIAMS AT CLAPTON.

On Tuesday of last week Mr. Williams lectured under the auspices of the Hackney Borough Council at the Clapton Park Congregational Church. The chair was taken by the Rev. F. Soden, who was accompanied on the platform by the Rev. S. Hebditch, and supported by Mr. H. T. Bailey, J. Thornton Green, Esq., Michael Young, Esq., George Gowland, Esq., A. J. Wontner, Esq., Mr. H. V. Wigg, and many other friends of religious equality well known in Hackney.

The CHAIRMAN said Nonconformists did not desire to be placed in a position of hostility to a large number of those whom for so many reasons they should respect and esteem. But it appeared to him they had no option. The Church was a political institution established by law, and was a great political injustice; and either they must tamely submit to what they believed to infringe on their rights and liberties as citizens or else they must fight against the wrong. But they had a stronger point than the merely political. It was a religious scandal demoralising the public conscience, as witness the sale of livings, and the increase of Ritualism. In view of such things, could they as Christian men with a conscience stand by and raise no protest against such evils, that ministers of a Protestant church, receiving Protestant pay and wearing the Protestant uniform, should yet find it possible and consistent with conscience and moral sense of what was right to maintain such a position and at the same time year after year to preach the opposite doctrines? They would be untrue to themselves and unfaithful to their principles if they did not with courage raise protest against so great a scandal in the public life of the nation. The spectacle just presented in connection with the discussion on the Burials Bill had been pitiable, to say the least of it. Were Dissenters really inherently, by constitution and hereditary descent, such savages, was there really something in their flesh that was absolutely offensive that they could not be allowed to be put underground without such a fuss? What had they done? Whom had they wronged that they should be treated with such contumely? He believed most firmly the time would come when the nation would look back with wonder and surprise that a great body like the House of Commons should spend session after session in debating questions like these. The strongest feeling that should prevail in the matter was a sense of loyalty to the Master; and it was because Nonconformists believed that His rights, authority, and supremacy were called into question and infringed by such an institution as a State Church, and thus an affront was offered to Him, that so long as he (Mr. Soden) lived the movement for Disestablishment should have his heartiest support.

Mr. Williams then delivered his lecture, of which, for a novelty, we give the following account from the local Tory organ, the *Hackney Standard*. Our readers will be curious to see what is said:—

Mr. Carvell Williams read his lecture, and the manner of its reading, as well as its carefully-arranged subjects, showed that he was conscious that he must gradually feel his way. When dealing with the most debatable portions of his argument he laid himself open to no charge of weakness by harping upon sentiment or yielding to unscrupulous abuse. There appeared throughout to be a consciousness of opposing criticism, and this thought had evidently much to do with his style and the tactics he showed in choosing emphasis. Here and there, with searching glances upon his audience, he omitted portions of his manuscript, and enlarged upon others. Perhaps, apart from the subject of the lecture, an accomplished critic would follow with no little interest the action and reading of a debater of the practice and attainments of Mr. Carvell Williams. At the beginning of his reading, he observed that no one rejected more than Dissenters at the improvement that had taken place in the spiritual state of the Church of England of late years, but let it be inquired whether that was solely due to its existence as an Establishment, or to other causes. When it had most political power, it was in the lowest state as a religious institution. It had too long rested on the pillar of its endowments and national dignity. After a few running paragraphs of this character, the lecturer took up a line of argument, remarking, amongst other things, that the Church of

Rome was continually receiving from the Ritualistic section of the English Church accessions of members both lay and clerical. Mr. Shipley, for instance, in the *Times* of November last, avowed in his secession to the Church of Rome that "I have long taught nearly every Catholic doctrine," and "as a loyal English Churchman—a laugh—I have acted as a Catholic." (Much laughter.) The Right Hon. Mr. Forster, also, in admitting the Romanising tendencies of Ritualism, had remarked, "If the Ritualistic party should become strong enough to rule the Church, the time would then come to talk about disestablishment." Referring next to auricular confession as largely existing in the Church of England, he graphically enlarged on the memorial of 430 priests to Convocation in favour of confession. We were troubled, he said, with short memories, but it was only a few years back, and the incident had been followed by a naughty book shown up by Lord Shaftesbury in the House of Lords, but of whose existence the bishops had long been cognisant. Turning over two or three more leaves, the accomplished debater dovetailed here a run of satire on the Public Worship Regulation Act, which he described as having maddened the Ritualists and dissatisfied everybody. It had proved itself a failure, as we could see by the prosecution against the Rev. Mr. Tooth, of Hatcham notoriety, who was first inhibited and then "cast into prison," but who afterwards obtained a rule in the Queen's Bench showing that both his inhibition and imprisonment—where he had been "visited" and wept over by scores of persons as a martyr for conscience sake—had been illegal and positively contrary to the stipulation of the law. ("Hear, hear," and laughter.) It was true that this course was said to be accidental, that it arose also from the anomalous condition of the ecclesiastical law, and the increasing dislike of the English people to anything savouring of persecution for religious convictions; but the result and surroundings were all the same—a burlesque. In point of fact, the Establishment was an anomaly, and he was sure if the officers in the army or navy were half so insubordinate as the clergy of the Church of England, they would be cashiered at once. He felt certain, he said in conclusion, that if the Church of England were reformed she would first have to be disestablished. This had lately been confessed by a clergyman writing to the *Daily News*. But it was the dread of the political struggle which conscientious Churchmen and Dissenters disliked in seeking disestablishment. But there was little doubt that if they could wake up some fine morning and find that the Church was disestablished, all would rejoice.

Mr. M. Young (vestryman), in moving a vote of thanks to the lecturer, remarked that they had seen to-night that uniformity did not always produce union, and that high ecclesiastics were not invariably the exponents of love and charity. In the eyes of many, disestablishment was a fearful thing, but he believed if it came to pass to-morrow it would only be productive of good and the world would be better for the severance of the connection between Church and State. (Hear.) Religion was a simple thing; it could stand alone, and needed neither State patronage on one hand, nor State control on the other. He had never said a disrespectful word against the Church of England, and saw nothing objectionable in any of its forms. With much of its beautiful liturgy he agreed, but it would exercise a greater influence for religious improvement amongst the people if the State trammels were cast aside. By-and-by the Episcopal Church would take a leap—but not in the dark—and find herself stronger and better for the achievement of her highest work.

The vote of thanks having been seconded, it was carried, as was also one to the chairman, and the proceedings then closed.

DR. MELLOR AND MR. CAINE AT SCARBOROUGH.

Dr. Mellor lectured at Scarborough last Tuesday to a crowded audience in the Old Town Hall, taking his popular subject, "Why Meddle?" The *Scarborough Mercury* gives a full report of the proceedings extending over more than four columns. Mr. W. S. Caine, who was chairman of the meeting, gave some remarkable illustrations of the Established Church at Liverpool—for which it will be remembered Mr. Caine was a candidate at the last election. If we remember aright, he is to stand for Scarborough whenever there is an appeal to the country. He said that as there was a frequent challenge to them to show any churches dependent upon public funds or rates, he had given some attention to the subject in respect to Liverpool:—

There are some churches in Liverpool that go by the name of Corporation churches; they are a strange sort of institution, being mostly built and almost entirely supported out of the borough rates. I have gone over the Corporation accounts since the passing of the Municipal Reform Act in 1836, and have prepared a few figures based upon the experience with regard to these Corporation churches. The first church, and the largest in amount, is St. Michael's, and during the forty years from 1836 to 1875, it has received out of the ratepayers' money 25,573*l.* You may be curious to hear what the money was spent upon, and I have therefore analysed the accounts, and I find that the clergy got 19,890*l.*; the clerk and sexton, 2,600*l.*; the organist and choir, 4,780*l.*; 3,110*l.* was expended in repairs; gas and heating absorbed 1,150*l.*; and there were incidental expenses amounting to 1,125*l.* The debit side of the account, therefore, amounts to 32,635*l.* On the credit side there was received from pew rents 6,582*l.*, and from the sale of graves 500*l.*; making a total of 7,082*l.*, and leaving a balance of 95,573*l.*, which has come out of the ratepayers' pockets. In this church, which has drawn so much money from the pockets of the ratepayers of Liverpool, there is sitting room for 1,600 people, but the average attendance is only 120. (Laughter.) Besides this, surrounding the church is a splendid piece of ground, lying in the densest part of the town, just where a playground for children or grown-up people would be of the greatest service, so

that the Corporation has not only drawn that large amount of money out of the ratepayers' pockets, but has deprived the public of one of the best playgrounds that could be found. The next church, St. Martin-in-the-Fields, has drawn during the same period 25,000*l.* from the ratepayers' pockets. In that church there is seat room for 1,900 persons, but when a friend of mine visited the church as he did eighteen months ago—choosing fine Sundays—in this large church he found a congregation of 107 people. I will not give the details of the expenditure of the money, but will go rapidly through the rest of the churches. During the same time, St. Thomas's Church received 19,645*l.* In that church there are seats for 1,188 people, but the average attendance is only sixty-three. (Laughter.) St. Luke's Church has drawn from the ratepayers' pockets during that period 27,503*l.* Here there is sitting room for 700 people, and the church is always well filled because one the ablest and best men we have in Liverpool is the minister, and he very rightly draws large congregations. The congregation too, is a rich one, the church being in a wealthy part of the town. It struck me as I was making these investigations that I would see what this wealthy church had done for itself, and I found that during the last ten years the voluntary subscriptions amounted to 10,940*l.*, being an average of a little over 1,000*l.* a year. With that I compared a congregation not more than three minutes' walk away—a congregation which for some years was ministered to by Dr. Mellor, whose place of worship was built entirely by voluntary subscriptions, and maintained by pew rents and offerings, the Great George-street Chapel. I found that the congregation had contributed in voluntary subscriptions during the same time the sum of 29,950*l.* (Hear, hear.) Another Corporation Church, St. George's, received 25,930*l.* during the forty years I have mentioned. There is in that church sitting room for 817 people, but my friend when he counted the number of people present found thirty-one all told, and the clergyman made this remarkable announcement from the altar rails, that "the voluntary subscriptions last Sunday amounted to four and eightpence." (Laughter.) Another church which receives aid, St. Paul's, obtained 20,506*l.* It has accommodation for 1,800 people, and an attendance of seventy-five. St. John's Church received 15,850*l.* It has sitting room for 1,500 persons with an average congregation of 500. Another church, St. Anne's, has recently been rebuilt. It was pulled down to make room for Corporation improvements, and the Corporation built another church a little way off, and not only built it at a cost to the ratepayers of 8,000*l.* or 9,000*l.*, but granted the minister a salary of 80*l.* a year. It has sitting room for 860 people, but when my friend went there he counted the whole congregation. The minister was one, the organist made two, the bellringer three, there were three in the choir, there was one grown-up person who made seven, and there were twelve children, or in all nineteen persons. Then there is a Welsh church which receives aid from the Corporation, St. David's. The amount is 100*l.* a year. There is accommodation for 1,200 and the average attendance is sixty-two. Trinity Church received 2,500*l.* in twenty-two years, and St. Bartholomew's 540*l.* I should be the last one to point the finger of scorn at the Church of England as a denomination on account of these small attendances, but I will tell you the reason why there are such small attendances. They are fossil institutions, and are being maintained by the Corporation in spite of public opinion. Some of these churches are situated in the lower parts of the town which are thronged enough by business men during the week but are utterly deserted on Sunday, and people have no attraction to go down from the upper parts where they live to attend these Corporation churches, which were built when the town was small and the population was clustered round them. It is not the fault of the ministers that the congregations are small, it is the fault of the situation itself, and it is absurd that these churches should be bolstered up by my money as a Dissenter, or by some one else's money who is a Roman Catholic. These churches ought not to be helped by grants of the ratepayers' money. They should support themselves if they can, and if not they should be snuffed out. (Applause.) Then there are further drafts upon the rates. There are two parish churches which have received out of the borough rates alone, to say nothing of parish rates 20,813*l.* 14*s.* 1*d.* The total grant to the Church Establishment in Liverpool out of the public rates, since the passing of the Municipal Reform Act in 1836, is, out of the borough funds 186,000*l.*, and out of the parish rates 100,000*l.*, so that when I am asked to point out any churches which are dependent on the public rates, I say that during the last forty years the churches of Liverpool have received out of the public rates no less than 286,000*l.* I think I may calculate that the Catholics in Liverpool number about 150,000 and the Nonconformists another 150,000, so the Church people and those of no religion I may put down at 300,000. The population of Liverpool is about 600,000, so that more than half of the people do not belong to the Church of England. It is, therefore, most unfair and most unjust that they should be taxed to maintain a religion which they do not believe in or benefit by. (Hear, hear.) The only redeeming feature, financially with regard to these Corporation churches, is a feature not very pleasant to contemplate. They have reduced the amount drawn from the ratepayers' pockets by being guilty of simony, for they have sold the advowsons of some of the churches for 19,837*l.* 19*s.* 4*d.* He did not quote these figures for the purpose of making an attack upon the Church of England as a denomination. They had no objection to Episcopalianism as a system, nor did they attack anyone or any creed, but they protested in the name of religion that it ought to be liberated from State patronage and control. He was a member of the Liberation Society, but not because he had any quarrel with the Church of England. He respected the Church of England quite as much as his own denomination or any other denomination, for there were as godly men in its midst, and as useful men working in its ranks, and it was doing as great a work for God as any other denomination. But if they got that church liberated from the trammels which hold it down, it would do more useful service to the cause of God and humanity than it is doing at the present moment. He had no doubt there were similar scandals to those he had mentioned

existing in other towns. One used to exist in Halifax, but they managed to get rid of it. He had heard that lecture before in Liverpool. Dr. Mellor was afraid he could not come, but he had been able to do so, and he thought they owed him a great debt of gratitude.

Dr. Mellor proceeded to deliver his lecture—with which our readers are already acquainted. It was received with prolonged applause. The meeting was afterwards briefly addressed by the Rev. G. S. Hall, and Mr. Rowntree. The *Scarborough Mercury* devotes two leaders to it—both of the right kind.

MR. KEARLEY IN LINCOLNSHIRE.

Mr. George Kearley addressed five meetings in Lincolnshire last week.

LINCOLN.—The first meeting was held in the Corn Exchange of this city, Mr. Kearley being accompanied by Mr. Mossman. The Rev. Mr. Williamson took the chair, and after his speech Mr. Mossman addressed the meeting. Mr. Mossman, as reported in the *Lincoln Gazette*, took the question whether Christianity would be able to support itself without endowments. He first referred to the country districts. He argued from the most remote part of the Saxon times, concerning which he gave several illustrations, that if the Church once more became what she formerly was, unconnected with the State, free from State control, and free from State patronage, she had sufficient inherent power to keep up the Christian religion. Coming nearer home, he said he must relate a piece of personal history. Twenty-nine years ago he was placed in charge of two parishes, with a population of 700, to which a year previously he had been ordained deacon. He came to Lincoln to be ordained, and was kindly invited to dinner at Riseholme by the late Bishop Kaye. He accepted the invitation, and sat next to his lordship at the dinner-table. The bishop asked him how he was getting on in the parish, and he replied that he was getting on pretty well, that he found the people very kind indeed, but he was sorry to say they were nearly all Methodists or Dissenters, and sad schismatics. In those days he used to think Dissenters were schismatics, but, perhaps, his opinion was now changed. He told the bishop of his efforts to convert them from schism and to induce them to attend church. The bishop replied, "Well, I think we must not be too hard upon these Dissenters, for in my opinion, if it had not been for Methodism, large portions of the country districts of Lincolnshire would in the last century have relapsed into heathenism." (Cheers.) As they were well aware, there was an Established Church in the last century, and yet, in the opinion of Bishop Kaye, notwithstanding the Church's existence, the country districts of Lincolnshire in a very large measure would have relapsed into heathenism had it not been for the efforts of a voluntary church like the Wesleyan Methodists. (Hear, hear.) His (Mr. Mossman's) contention was this, that if in the opinion of one of the wisest and best of prelates who had ever ruled and presided over this diocese of Lincoln, the Established Church would not and did not prevent large portions of the country districts relapsing into heathenism, they need not have the slightest fear that, if in the providence of God the efforts of the Liberationists proved successful, and the Church was once more disestablished, and became a free and voluntary Church, the country population of Lincolnshire would ever relapse into heathenism again. (Hear, hear.) He had mentioned the arguments which appeared to weigh with candid minds, and weighed with his own, in dealing with the question; and he thought it only fair to refer to one or two objections to such arguments. Many persons were in the habit of saying that it was clearly prophesied in the Old Testament that the Church and State should be allied. There was a text in Isaiah, "Kings shall be thy nursing fathers, and their queens thy nursing mothers," and from this it was argued that kings and queens should manage and have supreme control over the affairs of the Church. They never went on to quote the rest of the passage, "They shall bow down to thee with their face toward the earth, and lick up the dust of thy feet," which he maintained showed that the entire text had nothing whatever to do with the question of Church and State. He, therefore, hoped that in future they would not see it quoted quite so often in favour of the maintenance of Church and State. There was another objection to the line of argument he advocated, which, he admitted, was very plausible indeed. It was said that the early Christian missionaries were so successful in their efforts because they obtained the assistance of the Saxon kings, nobles, thanes, and franklins, who put pressure upon the serfs and lower classes of the people to induce them to become converts. He admitted, as he said, there was a great deal in that argument, but it seemed to him a very weak point that so many persons should profess Christianity because they were simply following the commands of the nobles. He (the speaker) had endeavoured to lay these things before his hearers. If they were in any way influenced by what he said, he trusted they would let their influence be felt. Questions of this kind had to be carried by means of political measures, and he appealed to the men of Lincoln to return to Parliament such candidates as would liberate the Church from State control. (Applause.)

Mr. Kearley next addressed the meeting, dealing with the question as one of practical politics, concerning which he gave very effective illustrations, which were received with great cheers. Discussion having been invited by the Chairman,

a Mr. Bishop ascended the platform, and said he wished to point out a great deal of misrepresentation which ran throughout the speeches of the two gentlemen who had spoken. He did not say that this was intentional; he simply said it was misrepresentation. Disestablishment could be no cure for the evils which he admitted did exist in the Church. If a window in that hall was broken would they pull down the whole building? (Cheers.) What the Liberation Society meant was disendowment, the separating of the Church and the money. (Hear, hear.) If they were asked whether they desired to see the Church disestablished simply, they said, "Oh, no!" (Laughter.) It would be better to call them Spoliationists than Liberationists—(hisses)—because that would be the term by which the Church party would be called if they wished at any time to disendow the chapels of the land. (Applause.) It had been stated that the Church was split up; but was there no disunion amongst Nonconformists? (Hear, hear.) If their theory was true that disestablishment was a cure for divisions, the Dissenters ought to be united as one man. Then, again, the state of things proposed to be created by the establishment of local boards to control disestablished churches was a far worse form of government than the present system. On the question of compensation dust had been thrown in the eyes of the audience. How were the Liberationists going to compensate the laity after they had taken their churches away from them? In the matter of liberality in education, in missionary effort, the speaker contended that the Church occupied a far more prominent place than Nonconformity. He declared that clergymen had far greater liberty of conscience than was possessed by Dissenting ministers, and asserted that the "slavery" of the Church of England was nothing to be compared to the slavery of "my Lord Deacon." If Mr. Mossman wanted more liberty why did he not come out of the Church? In a newspaper, a short time since, he characterised the Church of England as "the vilest abomination on the face of the earth." If he thought so it was his duty as a minister of Christ to get away with all speed from her communion. (Hear, hear.)

The Rev. T. W. Mossman, in reply, denied that he used the above-quoted phrase in regard to the Church. He loved the Church, and thought her a grand and good institution; what he objected to was her connection with the State; and he saw no reason why he should disestablish himself in order to advocate the reforms which he deemed to be necessary. He very much blamed those who had quitted the Church and joined the ranks of Dissent. For himself he was determined to win freedom for the Church in the Church, and to continue to agitate until Parliament granted their prayer.

Mr. Kearley also replied to the arguments of Mr. Bishop, declaring that he wished he had gone on for another half-hour, because he would have made his case doubly weak. Dissenters did not make a profession of being united. (Hear, hear.) The Nonconformist ministers of this country did not subscribe to a set of articles and the Act of Uniformity, and then go away and preach utterly opposite doctrines.

The Rev. H. J. Lummis proposed, and the Rev. E. Metcalf seconded, a vote of thanks to the Rev. T. W. Mossman and Mr. Kearley for their addresses.

Mr. Alfred Boggis proposed an amendment to the effect that they were not deserving the thanks of the meeting, because of the untrustworthy character of their statements. (Cheers and hisses.) Amid some confusion, the speaker ascended the platform and proceeded to ask Mr. Mossman, who had appeared before the audience as a thoroughly conscientious man, why, if he were so, he did not come out of the Church—that vile, abominable thing, as he had termed her—as Baptist Noel had?

A Voice: He has answered the question. (Cheers.)

The Chairman ruled that as there was no seconder to the amendment, it fell to the ground.

The vote of thanks was then put, and carried amidst applause, and the proceedings terminated by a vote of thanks to the chairman for presiding.

GRANTHAM.—On Tuesday Mr. Kearley lectured at Grantham. The *Grantham Journal* gives a very good abstract of his address. Mr. R. A. Smithurst presided. Mr. Kearley addressed himself to various aspects of the question, being frequently applauded throughout. Questions being invited, Mr. E. Lloyd remarked that the results of disestablishment in Ireland, according to what he himself had read, were not so highly satisfactory as the lecturer would have the meeting believe. Many churches were empty, and the voluntary system had proved a failure. The lecturer asked for evidence on these points, and remarked that what he had stated had been on the authority of a clergyman of the Church in Wales. Mr. Lloyd further asked how the clergy of the Church in Grantham were to be supported, if their stipends were taken away? The lecturer, amid loud applause, remarked that if the Primitive Methodists, who had to labour day by day, and earn their bread by the sweat of their brow, could manage to support their own ministers, surely the Church of England, with all its wealth, could do the same. The Rev. J. H. Lummis (district agent of the Liberation Society) proposed a vote of thanks to the lecturer. Mr. G. S. Hannett seconded the vote of thanks, which was carried, and acknowledged. On the motion of Mr. Kearley, seconded by Mr. H. Robinson, the chairman was thanked for his services, and the proceedings then terminated.

BOSTON.—On Wednesday Mr. Kearley was in the Assembly Room here, the Rev. E. Johnston in the chair. There was a large and most respectable audience, and the lecture was received with marked favour. One or two friendly inquiries followed the lecture, and the meeting closed with very cordial votes of thanks.

LOUTH.—On Thursday Mr. Kearley was to have been in the Council Chamber at the Town Hall here, but at the last moment the meeting had to be held in the schoolroom belonging to the Baptist Church. The Rev. E. H. Jackson presided, and there was a large attendance. The lecture was very heartily received, and at the close a very complimentary vote of thanks to Mr. Kearley was passed at the motion of Mr. C. J. Gray, seconded by Mr. C. J. Smith.

STAMFORD.—The meeting at Stamford on Friday evening had many unfavourable influences against it, which diminished its numbers, although it was appreciative and unanimous. The chair was taken by Charles Healey, Esq., J.P., a Liberal Churchman, who, in a characteristic speech, introduced the lecturer, Mr. Kearley. The lecture was well and attentively heard, and at its close (no opposition being offered) the Rev. J. H. Lummis proposed, and the Rev. B. O. Bendall seconded, a vote of thanks to the lecturer. A similar vote was accorded to the chairman, and the meeting broke up.

OTHER MEETINGS.

ARNESBY, NEAR RUGBY.—The Rev. E. Hipwood lectured on Wednesday, the 5th inst., in the Baptist Chapel, the Rev. W. Fisk in the chair. The subject was "Modern State Establishment, Unscriptural in Principle, Unsound in Policy, and Unjust in Practice." There was a fairly good attendance and well-sustained interest throughout. Cordial thanks were presented to the lecturer and chairman.

MR. BROWNE IN NORTHAMPTONSHIRE.—On Monday, March 3, the Rev. J. Browne lectured in the Temperance Hall, RAUNDS, to a crowded audience, Mr. Abington in the chair. On Tuesday Mr. Browne lectured at WOODFORD in the Baptist Chapel. A large meeting, with Mr. Wilkinson in the chair. Here he was opposed by Mr. Chambers, of the Church Defence Association, to whom he replied. On Wednesday Mr. Browne lectured at FINEDON in the Temperance Hall, Mr. Wilkinson in the chair. On Thursday he lectured in the Assembly Hall, DAVENTRY; Mr. C. Rodhouse in the chair. On Friday he lectured at WELLINGBOROUGH, in the Corn Exchange, the large hall being well filled with an attentive audience. David Dulle, Esq., occupied the chair, and delivered an appreciative and effective address on the past work and future purposes of the society. The Rev. James Browne then delivered a lecture on the "Prominent Evils of the State Church," which the audience received with much heartiness. A resolution in harmony with Mr. Browne's lecture was proposed and unanimously adopted by the meeting. The Revs. Messrs. Bull (Baptist); Gear (Independent); Radcliffe (Wesleyan); and Bromyard (Free Wesleyan) spoke to the resolution. Votes of thanks to the lecturer and chairman were also adopted.

BETHNAL GREEN.—On Thursday Mr. J. Allanson Picton, M.A., addressed a large audience in the Victoria Hall, the subject taken being "Disestablishment as a Question of Practical Politics." The chair was occupied by H. M. Heath, Esq. Mr. Picton, as usual, treated his subject in masterly fashion, and was listened to with great attention to the end, broken only by repeated rounds of applause. A passage in the lecture, dealing with the oppressive and barbarous action of the present burial laws, was particularly effective, and made a great impression upon those present. A small body of Churchmen were present, and at the close a Mr. Webber and one or two others spoke in opposition. A vote of thanks to the lecturer, moved by the Rev. R. H. Lovell and seconded by Mr. T. H. Rippin, a guardian and vestryman of the parish, was carried with acclamation.

WISBEACH.—We have before us a long account of an interesting meeting held in the Public Hall, Wisbeach, at which addresses were delivered by the Rev. J. W. Mossman and Neville Goodman, Esq., of Cambridge, but, owing to the demands upon our space this week, are obliged to defer our report.

DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL.—ITS UNEQUALLED EFFICACY IN DISEASES OF THE THROAT.—Sir G. Duncan Gibb, Bart., M.D., LL.D., Physician and Lecturer on Forensic Medicine, Westminster Hospital, author of various works on Diseases of the Throat and Larynx, writes:—"The experience of many years has abundantly proved the truth of every word said in favour of Dr. de Jongh's Light-Brown Cod Liver Oil by many of our first Physicians and Chemists, thus stamping him as a high authority and an able Chemist whose investigations have remained unquestioned. Its value, therefore, as a therapeutic agent in a number of diseases, chiefly of an exhaustive character, has been admitted by the world of medicine; but, in addition, I have found it a remedy of great power in the treatment of many Affections of the Throat and Larynx, especially in Consumption of the latter, where it will sustain life when everything else fails. Dr. de Jongh's Light-Brown Cod Liver Oil has an agreeable flavour, is very palatable, and liked by children; hence its value in the third stage of Hooping-Cough, when it acts as a restorative and tonic." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsuled imperial half-pints, 2s. 6d.; pints, 4s. 9d.; quarts, 9s.; with his stamp and signature and the signature of his sole consignees on the capsule and the label under wrapper, by all chemists. Sole consignees, Ansar, Harford, and Co., 77, Strand, London.—[ADVT.]

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The Nonconformist.

WEDNESDAY, MARCH 12, 1879.

THE WEEK.

TO-MORROW the Duke of Connaught, the third son of Queen Victoria, will be married to the Princess Louise Marguerite, daughter of Princess Frederick Charles of Prussia. The wedding is to be celebrated with great magnificence at Windsor, where all the members of the royal family, except Prince Leopold, who has been detained at Darmstadt by an accident, are now gathered together. The fair Princess arrived at Queenborough yesterday, and received a most cordial greeting there, and all along the railway route to Windsor. In this welcome all Her Majesty's loyal subjects will in spirit unite, and cordially desire every happiness to the young couple. Even those Ritualist writers who grumble at the alleged desecration of Lent will hardly withhold their congratulations on so auspicious an occasion. It seems that the Duke and his bride are to proceed to Italy, where they will ere long be joined by the Queen. Of His Royal Highness's popularity in Ireland there can be no question, nor of the expediency of his becoming in some way hereafter identified with the sister isle.

The most important features of the news from Capetown, which extends to February 18, are the return of confidence in Natal, the safety of Lord Chelmsford and his little army, and the disbanding for a time of Cetewayo's forces in order to gather in the ripened crops. In the Transvaal region, the annexation of which was the proximate cause of the Zulu war, considerable alarm prevails, owing to the fear of an invasion of the colony by the Kaffir trites, while the Boers are still discontented and sighing for the independence of which our policy deprived them. On the other hand the President and people of the Orange Free State had expressed their sympathy to Sir Bartle Frere for the recent disaster at Isandula, and had offered material help. Colonel Pearson had repulsed with heavy loss an attack upon his fortified position at Ekowe, and pursued the Zulus for a long distance. It is stated that Lord Chelmsford—who is not to be recalled by the Home Government—will remain on the defensive till the arrival of the reinforcements from England now far on their way to Port Natal. Not only is there no immediate fear of a Zulu invasion of Natal, but, according to the *Cape Argus*, Cetewayo and his people never intended offensive warfare, and now desire peace upon terms consistent with tribal independence.

Upon the origin and justice of the war, and the necessity of prosecuting it to the bitter end—which means, from Sir Bartle Frere's and the colonists' point of view, till the Zulus are utterly defeated and subjugated—the Imperial Parliament is not likely for some time to come to have the opportunity of passing an opinion. Although there is ample official information on the subject, the Government still decline to grant Sir Charles Dilke the requisite facilities for moving his resolution, which will probably be delayed till the news of fresh conflicts, and perhaps victories by our forces, renders calm discussion impossible.

On Monday there was an important, though somewhat irregular, debate in the House of Lords relative to Afghanistan, during which the information was elicited from the Government, first that a portion of Afghanistan would be annexed, and secondly, that negotiations had been formally opened with Yakooob Khan, who has been proclaimed Ameer, though the population is by no means unanimous in his favour. Lord Cranbrook did not hesitate to say that when General Roberts assured the tribes at Kurum that they should not return to Afghan domination, he was speaking aright. Notwithstanding Lord Lawrence's vigorous protest against annexation, Lord Napier of Magdala urged with much emphasis that we

should appropriate the districts of Jellalabad and Candahar, so that, whenever the time came, the battle for India might be fought outside instead of inside the mountain barriers. No reply was given to Lord Lawrence's statement that a largely increased permanent force would be required to hold these barriers; and to Lord Granville's humble request that these grave problems of Indian policy might be discussed, Lord Beaconsfield responded by saying that the demand was not opportune, for negotiations with Yakooob Khan had been opened! It seems also that two regiments have been sent to the frontier of Burmah, where the new King has been slaughtering all his relatives. This, we are told, is a precautionary measure, but some of the Calcutta papers are calling lustily for British intervention.

There was a full and not unsatisfactory discussion in the House of Commons last night on Sir Wilfred Lawson's local option resolution, which was seconded by Mr. Birley, a Conservative, and supported by several friends of the Government. Mr. W. E. Forster spoke in support of the resolution as embodying a sound principle, while leaving himself free to consider the best means of giving effect to it. Lord Hartington, while favourable to some kind of practical legislation, could not vote for a vague abstract resolution. The position of the Government was defined by Sir M. Ridley, who said that further legislation of some kind was necessary, either by increased police supervision, or enlarged magisterial discretion, or by increasing the rent necessary for licences. Indeed, there was a general agreement that something must be done to regulate, at least, the gigantic liquor traffic. Eventually the resolution was negatived by 252 to 164 votes—the minority being a considerable increase on the usual vote in favour of the Permissive Bill. The *non possumus* amendment of Mr. Wheelhouse, who represented the licensed victuallers' interest, was negatived without a division. Then Lord F. Hervey moved that legislation should be suspended till the issue of the final report of the Lords' Committee on Intemperance (negatived by 169 to 121); and subsequently Mr. Simon proposed that the licensing authority should be required to "take into consideration the population and the number of existing licences in the district, and shall find as a fact, upon sworn evidence, that new licences are required for the necessary convenience of the public." This Mr. Cross, on the part of the Government, supported in principle, being anxious to find some authority which without bias would come to a just decision on any particular case. The debate stands adjourned to Tuesday next, and apparently some measure for dealing with the question of new licences will be brought forward this session with Ministerial sanction.

The question of impeaching the Broglie-Fourtau Administration, and that which immediately followed the decisive elections of 1877, has become a very serious one. When the Duke retired he was succeeded by General Rochebouet, who, instead of being a mere stopgap, set himself, according to the report laid before the Chamber of Deputies on Saturday, to arrange with General Ducrot and other officers for a *coup d'etat*, which would have made short work of the Republic. That this treason to the State was not committed was owing either to the shrinking of the President at the last moment, or to the interference of Prince Bismarck—probably the latter. There does not seem to be a shadow of doubt that this act of wickedness was to have been carried out with the connivance of Marshal MacMahon. It was kept secret at the time, and when M. Dufaure succeeded to power on the 13th of December the crisis passed over. These and other revelations made by the Commission of Inquiry have greatly strengthened the feeling in favour of an impeachment, which will come before the Chamber of Deputies to-morrow. It is thought, however, that the decision will be adverse to the proposal. President Grévy and the whole of M. Waddington's Cabinet, and probably a majority

of the Senate, are opposed to an impeachment as vindictive, dangerous to the Republic, and not likely to result in an early or clear conviction of the ex-Ministers. The moderate Republican organs take this view, and advocate a policy of abstention and magnanimity as best for the cause of peace and order and the real interests of France. Possibly the Chamber will be satisfied with a formal record of its condemnation of the conspirators.

The news from Berlin is interesting. The Reichstag has by a large majority rejected the "Gagging Bill" of the Government, though it has appointed a committee to consider whether the regulations of the House require modification. On Saturday there was a serious altercation between Prince Bismarck and Herr Lasker, the leader of the National Liberals, provoked by the violence of the Chancellor, which is likely to alienate still further that powerful section from the Government. The Prince is said to desire a dissolution, but cannot see his way to another election before the autumn. At yesterday's sitting of the German Parliament Herr Von Bühler, a deputy from Swabia, moved that Prince Bismarck be requested to call a congress of the Powers with the view of bringing about an effective general disarmament, to the extent, at least, of half their present peace strength, for a probationary period of from ten to fifteen years. There followed a not very lively debate, which one of the Mantoufel family tried to cut short. It was argued by the speakers who followed in opposition to the motion that though Herr von Bühler spoke with much Christian faith, his scheme was simply a Utopian dream; that, however desirable it was to reduce the Military Budget, it would be utter madness to do so; and that at the very soonest no reduction of the army was possible before the end of the Septennate in France. The motion received the support of about a dozen members, and the Assembly then proceeded to discuss the estimates for Krupp cannon! Prince Bismarck did not condescend to put in an appearance on the occasion, but he is reported to have declared at one of his recent receptions that Germany cannot begin to disarm, having "to show front in four different directions, and can trust none of its neighbours." Such is German statesmanship. The people, however, who are groaning under the burden of military armaments have themselves to thank for their difficulties. Some such policy as that which was so coldly received by the Reichstag would, if pressed by so influential a statesman as Prince Bismarck, be an easy and complete solution of financial troubles, not only in Germany, but in other countries.

The Eastern Question has occupied little public attention during the past week, and the departure of Count Schouvaloff to St. Petersburg on a short leave of absence indicates that it is not just now very pressing. The rumour of another transaction between our Government and the Cabinet of St. Petersburg as to the union of Bulgaria and Roumelia is evidently groundless. According to the *Agence Russe*, Prince Gortschakoff, in his recent circular, urges a direct understanding between the Powers, and not a supplementary Conference, with a view to settle outstanding differences as to the execution of the Treaty of Berlin. It is known that the majority of the Powers are adverse to the latter expedient, and to any revision of the Treaty. The Assembly at Tirnova is making little progress with its special work, but the Roumelian Commission has become more active, and we are told that the Porte has been officially informed that the Western Cabinets are quite prepared, in case of resistance and disorder, to allow Turkish troops to enter Roumelia as stipulated by treaty. General Todleben has taken his departure from Adrianople, and that city and the whole of Thrace are to be evacuated by the Russians in another fortnight. Further, the British fleet has left the Sea of Marmora for Besika Bay.

An article in the *Statist* of Saturday last enables us to form an approximate idea of what the forthcoming Budget is likely to be, and is

of interest because that journal is edited by Mr. Giffen, of the Board of Trade. An examination of the estimates already issued for the Army, the Navy, and the Civil Service gives a tolerable forecast of the coming financial statement. The current year is likely to yield, according to the sums voted by the Appropriation Act, a deficit of 1,156,000*l.*, to which must be added the outlay on account of the Zulu war, as already sanctioned to the extent of a million and a half. Besides this, the Chancellor of the Exchequer has expressed in the House a fear that the income of the year now closing may fall short of the Estimates by nearly a million. Then there is a deficiency of 2½ millions left over from last year, making in all some 6½ millions on the wrong side of the national account. After making certain deductions it will be needful to provide, either temporarily or permanently, for arrears to the extent of between five and six millions, in addition to meeting the ordinary expenditure. This is likely, from present appearances, to be about 81,012,000*l.*, or only some 7,000*l.* less than last year. On the other hand, the revenue for the year now closing was estimated at 83,200,000*l.*; but this, as already stated, is not likely to be realised by nearly a million. Can the Chancellor of the Exchequer anticipate as much as 82,200,000*l.* next year? It may be doubted whether that sum will be reached, unless very great improvement takes place in trade, and a great diminution in our military outlay.

Is there any solid ground for hoping that trade is beginning to revive? It is too early to pronounce anything like a confident opinion; but, so far as the collation of sundry trade reports has been carried, there is reason for somewhat brighter expectations. The iron industries in the great Cleveland district and in South Wales, both of which have suffered so long and severely, are said to exhibit symptoms of revival in a slight measure. The reports from the cutlery trade in Sheffield and from the locomotive builders in Leeds are also of a more cheerful character, and other centres of industry appear to be a little improved. We would not augur too much from what after all may be local and transient circumstances; yet any glimmer of light at a time like this is welcome. True, it cannot be forgotten that our great textile industries show no signs of improvement, and this is the more disheartening when we remember the enormous amount of capital sunk in them, and the hundreds of thousands of persons dependent upon them. Some reflected light is thrown upon the subject by a very able report just presented by Mr. Giffen to the Board of Trade on the prices of exports of British and Irish produce during the years 1861-1877. Although last year's figures are not available, yet the report is of great value as fully confirming the results stated in the paper recently read by the same author before the Statistical Society, and as tending to dispel the Protectionist fallacies of which so much has been heard of late.

The latest reports from Egypt state that the Ministerial crisis has been ended by an odd sort of compromise, which is scarcely expected to work. The Khedive no longer insists upon being actually the presiding head of the Cabinet, although he is at liberty to attend its meetings when he chooses. But Mr. Rivers Wilson and M. de Blignières remain, each having two votes; so that if united they can swamp their two colleagues, who have but one vote each. Nubar Pasha is excluded, for reasons that are pretty well understood if not openly stated. He is known to be obnoxious to the old Egyptian party because of his statesmanship and of his advanced ideas. An Armenian by birth, and long resident as Ambassador in Paris, his opinions and habits are hateful to those who have so long misruled Egypt. The fact of his having been recalled specially to preside over a Ministry pledged to reform and to economy, at once aroused against him the vehement opposition of vested interests. The Khedive never heartily accepted the new order of things which was thrust upon him by his pecuniary difficulties, brought about by his own extravagance. To the re-instatement of Nubar Pasha he was doggedly opposed, and no valid reasons for this have as yet been assigned. Constitutional government is still most unpalatable to the dominant power in Egypt, and the only thing that holds it in check is the dread of the public creditors abroad. Even this does not spring from any concern to fulfil overdue obligations, but from a selfish apprehension lest it may become impossible to incur fresh debts, owing to an unwillingness to lend.

WHY BURN GAS?—CHAPPUIS' REFLECTORS DIFFUSE DAY-LIGHT.—Factory, 69, Fleet-street.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Monday Night.

Ministers have made up their mind that they will have the whip hand of the House of Commons in respect of Supply. Their programme for the session is not of extravagant dimensions; but such as it is, they are holding back the promised bills till such time as they shall have Supply in a forward state. They know what it is to drag the slow chain of the Estimates during the concluding weeks of the session. The Irish members, alive to their necessity, exact all sorts of pledges from them, and indulge in threats which make the peaceful Chancellor of the Exchequer tremble in his shoes. The Ministry have started this session determined to change all that. They will get their money certainly; their bills if they can.

Supply is accordingly down as the first order night after night, and already two committees, one for the Army Estimates and the other on the Civil Service supply, are progressing. The latter was entered on Thursday night after disposing of some miscellaneous amendments. Not much progress was made, owing to a long debate which took place upon the minute, but not unimportant, question of the disposal of the Blue Books. These are produced at very considerable expense to the nation, and are supplied regularly to members. It would not be polite to inquire, or to surmise, how many recipients of these valuable volumes study them, or even open them. There are weird stories of cab fares made out of the wastepaper dealer, which an inherent sense of respect for the persons of hon. members prohibits me from dwelling upon. The question raised on Thursday night was whether some of these volumes could not be usefully dispensed to free libraries throughout the country. Some members said that they were in the habit of so disposing of their surplus; or, as some one suggested, the lighter volumes of their stock. The difficulty was first as to who was to pay the postage, and secondly whether it would not be better if the Government itself undertook the duty of distribution. Mr. McLaren has through successive sessions urged on the Government that it is their duty to pay the postage of Blue Books which he (the hon. member) desires to send to some of his constituents. Sir H. Selwyn-Ibbetson, on the part of the Treasury, could not be induced to see the matter in this light; and so it rests for the present. It will certainly be brought up again at the next opportunity, and as the public time is of some value to the public, it might be considered whether extraneous help may not be brought to the assistance of the Senate. A charitable association, founded to supply postage stamps to impecunious members, might meet the difficulty. It was not a dignified squabble, and it is to be hoped it will not attract the attention of our neighbours near or far.

On Friday night the House was startled by a hint of the existence of another of those little wars with which of late we have grown so familiar. The matter had been mentioned on Thursday, when Lord Hartington asked the Chancellor of the Exchequer whether there was any truth in the rumour that reinforcements had been sent out to British Burmah. The Chancellor of the Exchequer was evidently quite taken aback by this question, and if he had possessed the presence of mind of some of his colleagues he would have adopted the safe course of asking that notice be given. As it was he stared helplessly about in search of Mr. Stanhope, the Under-Secretary for India, and not finding him answered in a curiously embarrassed manner that he knew nothing of the rumour. There was something very peculiar in all this, but the House was relieved to know—or to think it knew—that at least nothing was to be feared in Burmah.

On Thursday the truth came out. Earl Granville in the House of Lords put a question to Lord Cranbrook, who produced a telegram received on the previous day, in which the Viceroy announced that he had sent three regiments to Burmah. In the House of Commons it fell to the lot of Mr. Stanhope to come forward and explain that there had been a misapprehension on the previous day, and that at the time Sir Stafford Northcote was replying to Lord Hartington, the regiments were already en route for Burmah. There is a very unpleasant flavour about all this. The House of Commons has always steadfastly clung to the belief that, however romance may occasionally blur the vision of other members of Lord Beaconsfield's administration, the Chancellor of the Exchequer at least observes the habit which English gentlemen have formed of speaking the truth. This impression is still retained; but, this granted, there is no alternative from the conviction that the government of the country is carried on in a curiously reckless manner, if we are landed on the threshold of

another little war, and the Chancellor of the Exchequer, who will have to find the money to pay for it, gets his first hint of the fact from a question put by the leader of the Opposition.

The debate on the Women's Suffrage Bill was much more lively on Friday night than it has been on recent occasions. Taking a leaf out of Mr. Osborne Morgan's book, Mr. Courtney, instead of bringing in a bill on a Wednesday, threw the problem into the form of a resolution, which the forms of the House permitted him to put to the test on a Friday. The consequence was a much fuller House than usual, and a more animated debate. Sir Stafford Northcote early interposed, and after the manner of his Government delivered an oracular speech, which being translated, means that Conservatives are prepared to do anything that will retain their majority. They will not distinctly declare themselves even on so unpractical a question as that of Women's Suffrage. So they take refuge in the ark of "the previous question," and will say neither yea nor nay. Sir Henry James made a successful speech in opposition to the measure, though it was happily described by Mr. Sullivan as *nisi prius*. Regarded as a politician, Sir Henry James is a conspicuous failure. He is smart, is trained to see the weak point in a case, and is practised in speaking. But he never "gets at" the House like Sir William Harcourt, for example, does. He had gathered up one or two points for Friday's debate, and presented them with fair skill. But the jokes were of a cheap order; the fun mechanical; the whole thing *nisi prius*.

To-night the House has been occupied in discussing the condition of the navy, on various heads raised by private members, and on the main question involved in the First Lord's statement. It has been a more than usually dull sitting. The First Lord was delayed till mid-dinner hour, when the House was of course empty. Mr. W. H. Smith has many admirable qualities, but he is not a fluent speaker. It was exceedingly difficult to follow him through the mass of explanations which he had to offer in elucidation of the estimates. The Lords sat for only half-an-hour, but the important event of the evening took place there. Lord Granville put a question to the Secretary of State for India similar in purport to one which Lord Hartington had on the paper in the other House, and designed to elicit the facts about Afghanistan. Identical answers were given, politely putting off the questions to a more convenient season, and it was thought that the subject was closed. But the Marquis of Ripon happened to ask a question about an address issued by the indefatigable General Roberts to the chiefs of the district of Kuram. Lord Cranbrook fenced with the question for a long time, and at last, to the surprise of everybody, he, in his concluding sentences, formally announced that this portion of the country was, in some form or other, to be annexed. To quote an historic phrase out of O'Connor Power's, the cat being thus let out of the bag, Earl Granville proposed to take the bull by the horns, and to have a Ministerial statement forthwith. But Lord Beaconsfield put him off, and the House of Lords adjourned with the knowledge that the Empire on which the sun never sets will shortly be extended by some 50,000 or 60,000 square miles.

THE RATING OF TITHES.

The Valuation Bill, which has once more been brought in, and has been read a second time, retains the clause exempting from rating so much of the tithe as may be applied to the payment of a curate's salary. We, therefore, reprint the statement prepared by the Protestant Dissenting Deputies, which supplies information on the subject, and recommend our readers to place themselves in communication with their members respecting it. The statement referred to begins as follows:—

A clause in the bill now before Parliament relating to the valuation of property for rating purposes provides (Clause 85) that:—

"Where the person entitled to the rent-charge is so entitled as the incumbent of an ecclesiastical benefice, and the circumstances of that benefice are such that in addition to the personal services rendered by the incumbent the employment of any curate or curates is required by the bishop of the diocese, or is otherwise necessary for the due performance of the duties of the benefice, there shall be deducted, in calculating the rateable value of such rent-charge, the salary of the curate or curates actually employed and paid out of such rent-charge."

As this provision, if passed into law, would introduce an important exemption from liability to be rated, and thereby impose an additional burden upon the other ratepayers, it seems desirable that the grounds on which it has been advocated should be examined.

The paper goes on to state the mode in which the existing rule on this subject has been established, and the principle on which it is based. In 1864 the Court of Final Appeal unanimously laid down the principle that wherever a person is in occupation of property capable of yielding a profit, he is rateable, whether that profit goes into his own pocket or into the pocket of someone else. In

the Tithe Commutation Act it was expressly provided (sec. 69) "that every rent-charge payable . . . instead of tithes, shall be subject to all Parliamentary, parochial, and county and other rates, charges, and assessments, in like manner as the tithes commuted for such rent-charge have heretofore been subject." In 1867, the principle laid down by the House of Lords was applied to an attempted deduction from tithe rent-charge in respect of the salary of a curate. The Court of Queen's Bench unanimously held that upon the principle laid down by the House of Lords, the deduction ought not to be made; and in giving judgment they stated the reason for their decision thus:—"The subject matter of the occupation which is rated is the amount of the tithe rent-charge. That amount is not made more or less by the services of the vicar or the curates. The hypothetical tenant would give the same price for the occupation of the rent-charge, whether the services in the several parishes were performed by the vicar or the curates, or were left wholly unperformed. . . . The fallacy of the argument on behalf of the appellant consists in confounding the rateable value to the Poor-rate with the remunerative value to the incumbent." So much for the history of the matter, and the ground on which the rule now complained of has been rested. It will be seen that the principle on which the deduction of curates' salaries from the rateable value of the tithe rent-charge has been denied, is one which has been applied to all rateable property alike. The Committee of the Deputies then examine the reasons alleged for introducing an exception to the operation of this principle in the case of the tithe rent-charge. The main reason urged appears to be, that, in the case of an ordinary occupier of land, that part of the produce of the land which constitutes the tenant's profit is regarded as a return for his labour, and is exempted from assessment; and that the stipend of a curate ought to be regarded as a return for the labour of the clerical tenant of the tithe rent-charge, and ought, in like manner, to be exempted from assessment.

The answer to this is obvious, and is, indeed, anticipated by the extract given above from the judgment in the "Queen v. Sherford." The two cases are not analogous. The tenant's profit or return for the labour of the occupier of land is a necessary outgoing to command the rent; the curate's salary is merely a mode in which the owner of the tithe rent-charge expends his profits. There is no relation of cause and effect between the employment of a curate and the amount of the tithe rent-charge. The difference (as regards the personal duty of the incumbent) was put by Mr. Justice Coleridge in this way:—"The expenses to be deducted [from the rateable] value are described as being such as are necessary to maintain the farm in a state to command the rent; the skill and labour of the farmer certainly are necessary to maintain the farm in that state, or their equivalent purchased by money from others; if so devoted in kind, they have a right to be represented in their money value; by the application of skill and labour the rateable subject matter is maintained and increased. But nothing like this subsists between the personal labour of the incumbent and the tithe rent-charge: the former is a duty growing out of the institution to the cure of souls, the latter is a property, the right to which accrues by induction to the temporalities, and they have no necessary relation in amount the one to the other . . . the greatest amount of piety, learning, and devotion to pastoral duties will not increase the amount of the rent-charge—the greatest neglect of them will not diminish it."

Now every word of this reasoning is applicable to the exertions of the curate, where, under the provision in the Rating Bill, the services of the curate are required in addition to those of the incumbent. These services do not in any way aid in the production of the tithe rent-charge; hence, unless that kind of property is to be rated on a different principle from that which is applied to every other kind of property, he ought not to be allowed a deduction for the salary of a curate. The mere fact that the recipient of the tithe rent-charge chooses to employ a part of his income in a purpose of public utility is no reason why he should be relieved from contributing with the rest of his neighbours to public burdens.

But it may be said it is fair that people who benefit by the services of a curate should help to pay his salary. The answer is obvious.

It may, perhaps, be fair that the congregation who profit by the curate's labours should contribute to his support, although, even as to them, it is not to be forgotten that the curate only does what the incumbent is paid to do; but what justice or reason can there be in compelling people who do not in any way benefit by the curate's services to help the incumbent to pay his salary? This will be the practical effect of the proposed clause.

If there is no substantial reason to be found in favour of the proposal to deduct the curate's stipend from the rateable value of the incumbent's tithe rent-charge, there are very strong reasons against it. One of these cannot be better expressed than it was by a learned judge. "The intention of the Act of Elizabeth, and the obvious justice of the case," he said, "is that the taxation should be on every occupier according to the ability of the parish, that is, the productive occupation of the several occupiers within the parish makes up the aggregate ability." If the proposed charge is adopted this will no longer be the case. Some part of the productive occupation will be exempted, and of course a proportionate additional burden will be imposed on all the other productive occupations. By the exemption of the tithe rent-charge, it is estimated that the amount thrown on the other ratepayers will not be less than 50,000*l.*

But this is not all. The clerical supporters of the proposal ignore the bargain contained in the Tithe Commutation Act.

By that Act it was provided, on the one hand (sec. 37), that in estimating the value of the tithes, for the purpose of settling the rent charge in lieu of tithes, the commissioners should take into account the gross value

only, or, in the words of the Act, should "estimate the same without making any deduction therefrom on account of any Parliamentary, parochial, county, and other rates, charges, and assessments, to which the said tithes are liable," &c., &c. But on the other hand, it was provided, as has been already stated, that the rent-charge when settled should be rated exactly as the tithes had been previously. What the clergy now want is, while retaining the benefit of one part of this bargain, to escape out of the obligation of the other part.

THE BURSLEM CEMETERY QUESTION. (From the *Staffordshire Sentinel*.)

The Burslem Town Council, on Tuesday, by a majority of fifteen to four, and amid cheers, reaffirmed its previous decision in favour of providing only one unconsecrated chapel for the new cemetery. It will be remembered that a deputation from the Council waited upon the bishop of the diocese a few weeks ago, and stated their views in an interview of some length. The bishop, who received them with the greatest courtesy, asked the Council to reconsider its decision, without pledging himself to any definite course. The Council has now responded to his lordship's invitation, and, after due deliberation, has adhered to its former decision by a vote about as emphatic as it could possibly be. It has further embodied its views in a memorial which will doubtless have his lordship's careful consideration.

The question has happily been discussed without any of that rancour which is too apt to show itself when ecclesiastical differences are involved. Both sides have given credit to their opponents for honest intentions, and have been content to argue the subject on broad public grounds. Two questions are really at issue: the first relates to what is possible, the second to what is expedient. It had been supposed that somehow the law compelled local authorities acting as burial boards to provide at least two chapels. But—*solvitur ambulando*. The question is settled by the most satisfactory of all tests—that of experience. At Norton, in the diocese of Lichfield, and at Adlington, in Lancashire, there are cemeteries which contain only one unconsecrated chapel. These are small places, but they settle the question of what is legally possible just as effectually as if they were large ones. But York is a considerable city, and York is content, like Norton and Adlington, to have only one chapel, although it adopts the expedient of having one-half consecrated, and placing a reading desk at each end.

Turning from what is possible to what is expedient, we find two considerations urged in favour of a dual arrangement. The first is that both chapels might need to be used at the same time. To this it is a sufficient answer that the number of burials at Burslem will not for many years be so great as to make this a matter of importance, and that, when a number of funerals occur on the same day, it would be possible and easy to fix them at different hours. We have further heard it urged that Churchmen attach importance to consecration, and that their scruples ought to be respected. The answer is twofold. First, the statement proves too much, since Catholics attach at least as much importance as Churchmen to the rite of consecration, whereas nobody proposes that their scruples should be respected by the erection of a third chapel. But secondly, the importance attached both by English Churchmen and by Catholics to the consecration of buildings is a question of degree. It is with them simply a matter of preference, not a matter of necessity. Hundreds of Church services are conducted every Sunday in buildings licensed but not consecrated. On the Continent, although consecrated English Episcopal chapels are on the increase, they are the exception and not the rule, it being the most common occurrence for English Churchmen to hold their service in the *salons* of hotels, or in unconsecrated buildings belonging to non-Episcopalians, and used by them at other portions of the day. The chaplain on board a ship finds the deck holy—although unconsecrated—ground on which he reads the appointed service of his Church, or performs its last rites over mortal remains which are about to be deposited in that unconsecrated but not unhallowed grave—the ocean. Plainly, the Churchman may be asked to dispense with the ceremony of consecration if the reasons against an unconsecrated building can be shown to be stronger than the reasons in its favour. What is the case in favour of a single chapel? It is partly a question of expense. The cemetery is provided at the expense of the whole body of ratepayers, and a Churchman may reasonably be asked to dispense with a luxury of which he would have the exclusive advantage, but for which his neighbour would have to pay. But this is comparatively low ground. The real argument for providing one chapel to be used by all denominations is that it is not desirable to perpetuate in the presence of death our unhappy religious divisions. This was the ground taken by the Home Secretary in the words we quoted last week. It is the ground which has been consistently and honourably taken by the Rector of Longton, by Archdeacon Parry, and others. We are sure that the Bishop of Lichfield, who had shown, before he came amongst us, a power of looking all round a question and forming a large and generous judgment, will admit that it is very strong, if not impregnable ground. We venture to hope that, on due consideration, he will acquiesce in the emphatically expressed wish of the Burslem Town Council, and that one of his first official acts in the Potteries will be to hold out an olivebranch instead of insisting on the setting up of a new symbol of strife.

ECCLESIASTICAL MISCELLANY.

Canon Ryle has been appointed a select preacher both for Cambridge and Oxford.

The Archbishops of Canterbury and York have issued an appeal for contributions, with the view of providing for an increase of the Episcopate.

The Bishop of Peterborough has expressed his concurrence in the Bishop of Ely's protest against any sanction by a committee of the Lambeth Conference of the proceedings of M. Loyson (Père Hyacinthe) at Paris.

SECESSION FROM THE CHURCH.—The Rev. J. G. Sutcliffe, until last week one of the curates of Great Yarmouth, has resigned his office. It is currently stated in the town that the religious opinions of Mr. Sutcliffe have undergone a change.

THE COLONIAL MARRIAGE BILL.—On Monday night Mr. Knatchbull-Hugessen, replying to Mr. Beresford-Hope, said he saw no prospect of making any progress with this bill, which had already been read a second time in two successive sessions, and under these circumstances he should withdraw it. He accordingly gave notice of his intention to move the discharge of the order for the second reading of the bill.

THE REFORMED EPISCOPAL CHURCH.—Earl Sydney writes to the *Standard* that he is not one of the trustees of a "Reformed Episcopal Church" that has been recently erected at Sidcup. His Lordship says:—"I gave the land for the erection of a church, where those persons who were compelled to leave their parish church might worship. If it is not a Church of England one it is not their fault."

DR. NEWMAN.—The official list of cardinals to be created at the next consistory which has been forwarded from Rome contains the name of Dr. Newman, of England, so that it seems the venerable doctor's objections to the cardinalate have been overcome. With reference to the dislike which the Ultramontanes have hitherto undoubtedly shown towards Dr. Newman, the *Saturday Review* remarks:—"The first number of a new series of the *Dublin Review* contains a grotesquely characteristic illustration of the estimate of the great Oratorian formed, or at least professed, by Ultramontane journalists. The writer of an article on 'Catholicism and Culture' gives a list of English Roman Catholics of our own day who have made themselves a name in literature, and from that list—incredible as it may appear—Dr. Newman's name is omitted."

LORD LONSDALE'S LIVINGS.—Among the *objets d'art* offered for sale last week at Christie's, in the sensation "barter" of the Right Hon. the Earl of Lonsdale, I did not see the thirty-three ecclesiastical livings of which his lordship is patron. How is this? Surely the advowsons of these little bits of patronage are worth something, and (pardon me) what earthly use can they be to the present owner? Say that one living be worth a Louis XV. clock and two Chippendale chairs, it must be better to keep the chairs which can be sat upon than the living which cannot. But as this young nobleman has already proved himself capable of spending nearly half-a-million in two years, I may hope that he, with the assistance of his countess, has some more surprises in store for "Sassietty." Who knows but he may take refuge in the Church himself some day?—*Mayfair*.

THE ST. ALBANS RITUAL CASE.—Lord Coleridge and four of the Lords Justices had before them on Monday the appeals of Lord Penzance, the Dean of Arches, and of Mr. James Martin, the promoter of the suit of "Martin v. Mackonochie," against a judgment of the Lord Chief Justice of England and Mr. Justice Mellor—Mr. Justice Lush dissenting—making absolute a rule obtained on behalf of the Rev. Alexander H. Mackonochie, restraining all further proceedings in the suit. The proceedings against Mr. Mackonochie in the Court of Arches had lasted four years, when, on the 1st of June last, he was sentenced by Lord Penzance to three years' suspension from his benefice. A rule was obtained in the Queen's Bench for a prohibition, and on Aug. 8 this was made absolute by a majority of the judges. Against this judgment Lord Penzance now appeals. The Solicitor-General was arguing the case of the Dean of Arches yesterday when the court rose.

MORE BISHOPS.—It is proposed, we believe, to increase the number of bishops, but if they are already as numerous as the following anecdote would imply, the need of an increase is not very obvious. Not very long ago, the Bishop of E— was pacing the platform of a railway station, while waiting, in company with a number of navvies, the arrival of the train. The fact of his presence was soon known, and excited much interest among these sons of the soil, scarcely anyone of whom had perhaps ever seen such a dignitary before. After gazing his fill, one of their number went up to a comrade who was smoking his pipe and regarding the scene with stolid composure, and whispered to him with a touch of awe in his tone, "Look, that chap be the Bishop of E—." To which the other, not deigning to turn his eyes towards the object of attraction, replied, "That a bishop! bless'ee I've seen scores ov um." From which it may be inferred that bishops are almost as plentiful as blackberries.—*Tavistock Gazette*.

EDUCATION IN PARIS AND THE CLERICALS.—The Paris correspondent of the *Methodist Recorder* writes:—"M. Herold, Prefect of the Seine, has sent a letter to the Archbishop of Paris informing him that the direction of the Communal schools will soon be removed out of the hands of the priests, and placed in the hands of laymen."

This announcement has fallen like a bombshell in the midst of the Clerical party. The cry of 'Persecution' is raised. The daily papers have taken up the matter, and write strongly in favour of the transfer. One well-known journal tries to console the 'Catholic' party by quoting the example of other nations, and innocently refers to Holland, where they say the Catholics themselves have desired the transfer! It would be difficult to over-estimate the importance of this change. Rome will no longer be able to keep the people ignorant in order to serve her own purposes. We do not think the Prefect of the Seine will be able to carry out his plans at once, but sooner or later the education of the people must fall into the hands of laymen."

SUNDAY OBSERVANCE.—At a meeting of the Birmingham School Board on Thursday, Mr. George Dixon in the chair, there was a warm and protracted debate on the question of permitting the use of the Board school buildings on Sunday evenings for the purpose of secular lectures. The question was raised by the presentation of a memorial drawn up and numerously signed at a meeting of the clergy of the rural deanery of Birmingham, setting forth the deep regret of the memorialists that the School Board let their buildings for hire on the Lord's Day for lectures on secular subjects, referring specifically to the published course of addresses and lectures of a secular character delivered or to be delivered in one of the Board schools, and protesting emphatically against such a proceeding by the permission of a public body as an introduction of teaching which appeared to them utterly at variance with the due observance of the Lord's Day. The Rev. R. B. Burges moved a resolution that for the future the schoolrooms under the control of the Birmingham School Board be let on Sundays for Sunday-school purposes only. The Rev. W. H. Milward seconded the resolution, which was lost, six voting for and nine against it.

DISESTABLISHMENT IN THE CHURCHYARD.—The "Society for the Rejection of the Burials Bill" has issued the following:—Disestablishment will be attempted again from the Conservative side of the House of Commons, on March 26. 1. By Mr. Balfour, whose "most mischievous" bill has already been talked out. To have supported it "would only be to vote for Mr. Osborne Morgan, and ultimately, therefore, for the secularisation of all Church property."—*Saturday Review*. 2. By Mr. Ritchie, whose "bill is little more or less than Mr. Osborne Morgan's measure reduced to its simplest terms" (*Morning Paper*). He proposes "permission" to the incumbent to grant a right to Nonconformists which, if just at all, should not be left to the caprice of any individual. Friends of the Establishment, beware of any compromise of any attempt to divert attention from the main issue! English Churchmen, you whose "generosity has hitherto saved the State the necessity of providing grounds for the sepulchre of its citizens," see that your so-called "insanity of intolerance," your conscientious feelings, are respected as well as those of the Nonconformists! Englishmen, remember that in two successive Parliaments you have declared against disestablishment in the churchyard by majorities of 4 and 101! Take care that your verdicts are not now set aside. "When Mr. Osborne Morgan has succeeded in passing his Burials Bill the Established Church will be weaker than it is now."—*Pall Mall Gazette*.

IS A LITURGICAL SERVICE DESIRABLE?—The annual public debate of the students of New College was held on Tuesday, March 4, in the College Library. There was a large number of ladies and gentlemen present. The Rev. Professor Stoughton, D.D., occupied the chair. The subject for discussion was "Is a Liturgical Service desirable in Congregational Churches?" Mr. Eben Gould opened the debate, contending that the introduction of a liturgy into the Congregational churches would contribute to the dignity and beauty of worship, and would preserve Nonconformity from many of the perils which now threaten it. The Anglican Church would not then have the monopoly of an attractive service, and the younger members of our churches would not be tempted to drift away to the Establishment. Mr. H. Ward Price followed in the negative. He contended that the introduction of a liturgical service would lessen the power and lower the tone of the Congregational ministry, that it would injure the spiritual life of the churches, and would retard the spread of evangelical truth and the growth of Free Church principles, even if it would not ultimately prove fatal to the very existence of Congregationalism as a form of Church life. The discussion was taken up with great spirit by Messrs. Tarbolton, Walrond-Skinner, Sherlock, B.A., Professor Radford Thomson, M.A., and Mr. N. Micklem, late President of the Oxford Union. The essayists replied, and the chairman summed up, indicating that in his opinion the combination of free prayer with a liturgy would realise the ideal of public worship. On the question being put to the vote the affirmative was carried by a small majority.

THE CHURCH ASSOCIATION.—On Friday night the annual meeting of this association was held at St. James's Hall, Piccadilly, Mr. Andrews presiding. The Rev. Charles Stirling read the annual report, which, while deeply thankful for the success which had thus far accompanied the endeavours of the council to vindicate the Protestant character of the Church of England, said that they were fully impressed with the heavy responsibility of the duties undertaken by them at the instance of a large body of their fellow Churchmen, who sought to preserve to the Church the Scriptural basis

as settled at the Reformation. The Ritualists, the report added, had introduced some of the most flagrant of the Romish heresies into the Church of the Reformation, including transubstantiation, the so-called sacrifice of the mass, auricular confession, priestly absolution, invocation of saints, veneration of images, and other superstitions of the Middle Ages. The report then went over the proceedings of the association during the year, and denied that it had a persecuting spirit, and gloried in litigation, as had been charged against it by the Bishop of Oxford. The report also showed that the association was pressing its principles upon candidates for Parliament, by urging Protestants to support those only who would give their opposition to measures which would tend to undermine the Protestant character of the British Constitution. The chairman, in the course of his speech, expressed the hope that the judgment to be given on the morrow would support the Protestant cause and the law as intended by Parliament, and meet the heresy which now assailed the Church of England. Mr. J. D. Allcroft, M.P., moved the adoption of the report, which was seconded by the Rev. T. H. Gill, of Whalley Range, and carried. A resolution was also passed declaring that the meeting "expresses its disappointment and regret that the influence of the bishops has not been more uniformly and successfully exerted to put a stop to Ritualistic practices, declared by the Ecclesiastical Courts to be illegal; and this meeting urges the Council of the Church Association to continue their endeavours to ascertain, and secure obedience to, the law, and to arouse Protestant feeling in defence of the Scriptural teaching of our Church."

Religious and Denominational News.

Notwithstanding the depression in trade, the Wesleyans of Leeds at one meeting contributed 6,000*l.* to the Thanksgiving Fund, which at the last statement of accounts reached a total of about 100,000*l.*

The pastor of the Baptist Church at Greenock, the Rev. E. Maclean, has received a hearty invitation to become the minister of the church at Stockwell, from its foundation until lately under the ministerial care of the Rev. Arthur Mursell. "We are not aware," says the *Greenock Daily Telegraph*, "that any decision has been come to by the rev. gentleman, but the probabilities are in favour of his accepting the invitation."

Mr. Spurgeon reports himself as much better. At the Tabernacle service on Sunday a letter was read from him in which he says:—"With great gratitude to God I am able to report myself as restored to health and spirits. I am still very far from strong upon my feet, and after a short walk I suffer pain in the knees, but even this is improving, and I have every reason to hope and believe that at the appointed time I shall be fully able to resume my beloved labour." The period of rest which the rev. gentleman's flock prevailed on him to enjoy was three months, one-half of which has expired. The services in the Tabernacle on Sunday morning were conducted by Mr. C. Spurgeon, jun.

BALHAM.—It is proposed to erect a Balham and Upper Tooting Congregational Church, from the designs of Messrs. Searle, Son, and Hayes. The committee promoting the object intend to begin with a lecture-hall to seat 280 persons. The cost is estimated at about 1,900*l.*, towards which 600*l.* has been promised, but the committee will wait for further promises to the extent of from 600*l.* to 800*l.* before commencing operations.

SECOND ADVENT CONFERENCE.—A conference on the Second Advent and millennial reign of Christ, extending over Tuesday, Wednesday, and Thursday, was held last week in Mildmay Hall. The morning and evening meetings were under the presidency of Mr. Stevenson A. Blackwood, the afternoon chairman being the Rev. D. B. Hankin, vicar of St. Jude's, Mildmay-park. The opening meeting on Tuesday was attended by fully 2,000 people, many of whom had travelled long distances in order to be present. Among the speakers were Rev. Dr. Horatius Bonar, who gave a lengthy address on Christ's own testimony with regard to His second coming; Rev. Andrew Faussett, Rev. D. B. Hankin, Rev. Dr. Adolph Saphir, Rev. Canon Hoare, Rev. Dr. Mackay, and Rev. Gordon Calthrop.

SEAHAM HARBOUR.—On Tuesday, March 4, a *soirée* was held in the schoolroom attached to the Congregational Church, Seaham Harbour, Durham, which was neatly decorated for the occasion; and a public meeting was afterwards convened in the church, when the Rev. Geo. Bailey was publicly recognised as the pastor. Robt. Candlish, Esq., presided over the meeting, at which interesting and practical addresses were given by the Revs. J. Dickinson, LL.D. (Bridlington), Geo. Bailey (the new minister), J. K. Nuttall, T. Snell, G. S. Hall, and W. Lee, Sunderland; G. W. Swann (East Boldon), H. Umpleby (Free Methodist, Seaham Harbour), and Mr. Sutherland (Sunderland). The attendance was exceedingly good, and the meeting in every way a success. The Rev. Dr. Dickinson also delivered a very able lecture on the following evening, under the presidency of J. Watson, Esq., F.R.A.S., selecting as his subject, "The Covenanters of Scotland." The lecture elicited frequent and enthusiastic applause.

MAIDSTONE.—On Thursday evening the Rev. D. G. Watt, M.A., who has been pastor of the Congregational Church, Week-street, Maidstone, for the past sixteen years, was presented with a

purse containing 40*l.* on the occasion of his leaving to undertake the duties of a London ministry. The presentation took place at a social meeting of the congregation and their friends, when a large number assembled to testify to the respect they entertain for the rev. gentleman, to the value of his many years' faithful ministry, and to their appreciation of his manly, upright conduct and unswerving loyalty to the principles he professes. In the absence of Mr. R. Barling, who was unable to be present in consequence of severe illness, the chair was taken by Mr. J. Rook, who was supported by the Revs. D. G. Watt, H. H. Dobney, G. Walker, and C. Harrison, and a large number of friends. Mr. Dobney, in the course of some remarks, said that while he was losing one of his dearest friends, Nonconformity in Maidstone was also losing one of its truest supporters, and a man universally respected.

THE BAPTIST ANNIVERSARIES.—The Baptist Union will open its session on Monday, April 28, when the Rev. George Gould, of Norwich, the new president, will deliver the inaugural address. An evening session will be held at the Mission House, when annuity fund business will be discussed. On Thursday morning the subject for discussion will be the evangelistic work of the Union, the Rev. E. G. Gange, of Bristol, reading a paper on the subject. Dinner will be provided as usual for the delegates at the Metropolitan Tabernacle. The Missionary Society's gatherings will commence on the 22nd of April, by a valedictory service in connection with the departure of the Rev. T. J. Comber and his associates for the Congo Mission, Messrs. Crudgington, Hartland, and Bentley. This meeting will be presided over by Mr. J. Tritton, the treasurer of the society, and will be held at the Cannon-street Hotel. It will take the place of the usual sermons delivered in various parts of London on Wednesday evening, which have not been so successful as might have been expected. The Rev. John Aldis has consented to preach the morning missionary sermon at Bloomsbury Chapel. The great public meeting of the society in Exeter Hall will be under the presidency of Lord Northbrook, late Viceroy of India.—*Freeman*.

Correspondence.

THE LATE MRS. RANYARD.

To the Editor of the Nonconformist.

SIR,—May I take the liberty of requesting you to give a place in your columns to an appeal that I address to yourself and to the public to support the friends of the late Mrs. Ranyard in the effort we are now making to maintain the work instituted and carried on by that admirable woman?

We see and feel the difficulty of supplying the place of one whose powers of administration were almost unrivalled except by her earnestness and zeal, which never seemed to be affected at any time either by doubt or weariness. This world seldom enjoys, in one person, such a combination of faith and piety, talent, experience, and common-sense. Her organisations were numerous, spread over large surfaces, and abounding in minute details which required accurate attention, with resolution and perseverance of the highest order.

I had the honour and advantage of her friendship; and I knew much of her work. I can safely assert my belief that her Institution of Bible-women and Bible-nurses has, under God's blessing, done more to alleviate misery among the poorest classes, and bring them to a love of "The Book," and of our Blessed Lord, than many, or, indeed, all of the efforts of preceding generations.

To contemplate even the diminution of such an agency is fearful; but its total cessation would be more than serious to our vast populations. In this sense, I venture to ask the continued and extended aid, moral and financial, of all those who ever sympathised with the thoughts and deeds of that true servant of Jesus Christ.

I am your obedient servant,

SHAFTESBURY.

24, Grosvenor-square, W., March 1.

All communications may be addressed to Mrs. H. Selve Leonard, 13, Hunter-street, Brunswick-square, W.C.

THE BURIALS QUESTION.

To the Editor of the Nonconformist.

SIR,—A paragraph appeared in a recent number of your paper, giving an account of an incident which occurred at Portishead, illustrating one phase of the Burials question. Doubtless many of your readers are shocked at the exhibition of such bigotry on the part of a so-called Christian teacher, and I doubt not many regard this incident as something strange and very exceptional, but, alas! it is not so. I happen to know of three such instances which have occurred during the last few years, in parishes within three miles of Bath. I two cases the service was read outside the church gates, by a Congregational minister, after which

the body was taken to and placed in the grave in silence. In the other case, which occurred last year, the body, that of an infant eight months old, was taken to the churchyard, and on the arrival of the friends, it was found that the service was being performed over the body of another infant, also eight months old, and while this was being done the friends of the poor little "unbaptized" waited in view of the graves (the graves were side by side), and then the service being read over the one, the friends having left the grave, the other was placed in its grave in silence, and so the two little ones were laid side by side—one baptized, the other not—one having the service read over it, the other not—both carried to the grave by loving hands—both loved as only mothers can love—and yet one denied Christian burial, the other having the full benefit of it. All this difference on earth, and yet who shall dare to hint at a difference in heaven? I do not write this to suggest for a moment that the clergy are all to blame for these things. I know the law forbids a clergyman to bury an unbaptized person (would that the clergy were as anxious to observe the law in other matters). I only say all the worse for the law. It is often said, in reference to the Burials Bill, that we Nonconformists have no grievance. I do not care to reply to this, as the above speaks for itself. We have waited, and while waiting we have groaned, being burdened; and now and again we are ready to burst with indignation, at what we in country places have to bear. But, Sir, a better day is coming, and we rejoice to think that the iniquity referred to above will soon be a thing of the past: for, do what they will to prevent it, we know it will soon become law; that the churchyard shall be free to all alike, and our loved dead will be buried in such manner as we ourselves may prefer, and where we have a perfect right to bury them. Many are praying that the day may soon come, and we know the prayer will soon be answered.

I remain, Sir, faithfully yours,

A NONCONFORMIST.

Bath, March 5, 1879.

THE LATE WILLIAM HOWITT.

The funeral obsequies of William Howitt were such as, while evincing the esteem in which he was held by English-speaking men in Rome, Britons and Americans, had due regard for his lifelong attachment to the Society of Friends. Dying at No. 55 in the Via Sistina, buried in the Protestant Cemetery near the grave of Gibson the sculptor, and followed to his own by many representatives of literature and art resident in Rome, what was done and said over his corpse—Dr. Nevin, of the United States, being the speaker—recognised his religious denomination as well as his literary merits. In recording these facts, we may take the opportunity to mention what was not likely to be dwelt on in the *Times*: namely, that, while William Howitt took an active part, with the late Rev. Joseph Gilbert, of Nottingham, and others, in propounding thoroughgoing views on the subject of religious equality, he made a most valuable contribution to the furtherance of that cause in his "Popular History of Priestcraft." This book was read with eager avidity by many young men only a few years junior to the author, a number of whom now vividly recall the impressions, perhaps the inspirations, which its perusal produced and burnt into their minds. Of course, as the writing of a Quaker, at once ardent and intrepid, its appearance raised a clamorous outcry among the votaries of State Churches, whether purely enthusiastic or personally interested. But well did it answer the ends for which it was published: which were to rouse the national mind and to imbue it with the facts of the case. The author was not the man to shrink from giving to the main word on his title-page its true meaning and application. The "priests" of invented, as well as those of perverted religions, were comprehended as members of one and the same "craft." Their relation to each other in all countries and every generation was clearly pointed out and vigorously demonstrated, so that the result was that which it professed to be, a "History of Priestcraft." And equally was it "popular"—popular in adaptation and not less in effect. What to those who did not like it seemed rude, was to the rest racy, and highly relishing. Well, understanding his own aim and intention, Mr. Howitt omitted no kind of facts, or even of statistics, necessary to give them direction and fulfilment, yet presented those materials in so strong a light, and with so striking a setting, that they fascinated and fixed while they impressed and informed. The book, it must be admitted, spared none of the abuses which had grown up with and out of the State Church in England and Wales and in Ireland; but we have no recollection that in the most resolute of its exposures, or the severest of its denunciations, it exceeded legitimate bounds. The system was pilloried in all its enormity; but the persons profiting by it had no cause, that we remember, to complain of being shown to all quarters of the com-

pass in that obsolete predicament of shame and reproach. There have been more powerful expounders of the principles involved in this question of questions, but as to the practical illustration of it, no one better showed the way to handle the concrete matter than did William Howitt.

The *Derbyshire Times* states that Mr. Francis Howitt, the elder brother of the late William Howitt (who died at Rome, at 3.30 p.m. on Monday), died at his residence, Heanor, Derbyshire, on precisely the same day and hour.

AMERICAN JOTTINGS.

The controversy between the advocates of the stringent and the lax systems of Congregationalism, to which reference has more than once been made in these "Jottings," exhibits no sign of diminution. The *New York Independent* and the *Boston Congregationalist* continue to take opposite sides in the debate; and the former journal, in its issue of Feb. 19, indulges in the following banter, suggested by one of a series of very able articles on church polity in its own columns from the pen of Dr. Leonard Bacon:—

We are greatly pained to discover from his article of last week that Dr. Bacon, in whose acquaintance with the classical pages in Congregational literature we have hitherto had much confidence, is still under the dominion of the popular error that John Robinson's famous dictum, "that the Lord had more truth and light yet to break forth out of his Holy Word," relates to religious doctrine. This is the more surprising in view of the frequent assertions of the *Congregationalist* that the allusion by Robinson applies to ecclesiastical polity. Couldn't the historical editor of the *Congregationalist* be persuaded to enlighten Dr. Bacon by one fresh assertion of the correct application of Robinson's words? And, indeed, with but little thought, it must be obvious that Dr. Bacon is in error; for how could so wise a man as Robinson apply the famous words to doctrine, when that relates to such simple matters as the nature of God and of man and the relations that man sustains to God, the truth pertaining to which was long ago fully comprehended and crystallised into the unchanging historic belief; while ecclesiastical polity, with its heights and depths of inexplicable mystery, was the thing which, according to the conception of the early Congregationalists, was to engage the study of saints to endless ages?

What may be termed the domesticities of church life do not always run smoothly even in the free atmosphere of the States; which is of course only another form of saying that human nature is not perfect. It sounds odd to read that Dr. C. S. Hageman has sued his church, the Second Reformed (Dutch) of Freehold, N.J., for arrears of salary, and has gained his case, being awarded 1,166 dols. It is also odd to read in one of the leading religious journals grave editorial advice to churches not to break financial engagements with ministers, lest the course above described should become unpleasantly common. The correspondent of another paper, after describing the cavalier reception he met with when supplying a prominent church in Boston, lets in a curious side light when he adds:—

It is true my services were unworthy enough; but we ministers are sufficiently conscious of this without having it beat into us in this sledge-hammer way. I received this assurance, however, that the fault was not all my own. Seeing a pile of manuals in the pulpit desk, I looked into one, and learned this bit of history: The church had been organised twenty-six years, and had had thirteen pastors. Only two had been installed, one of these remaining three years, and the other two and one-half years. I am sure a wise candidate, after looking into that manual, would pause before accepting a call to that church. I see they have lately called a pastor. If he accepts, we shall watch with interest to see if, at the end of one year, he be not seeking more peaceful shores.

It would not be safe or just to indulge in generalisation from such instances, but a constant perusal of a large number of American denominational newspapers gives some information that is not a little singular as to the inner working of the churches. One of the most common complaints is that they are too numerous in many places, while in others the means of grace are lacking. The spirit of sectarianism seems to be sufficiently rife and bitter to lead to an unholy rivalry where the ground is already more than occupied. The result is a number of feeble, rickety, struggling "causes" that have no chance of ever becoming strong. Incidentally, it is stated that ninety-nine Unitarian churches are without pastors, and not more than twenty-five of them are able, says the "Year Book," to support a minister. "Twenty have given no sign of life for several years, and are probably dead." The number of ministers in the denomination is 401, which indicates an increase of thirteen.

The Brooklyn Presbytery have twice met to hear the committee charged with the investigation of the "common fame" charges against Dr. Talmage's style of preaching, but nothing is yet decided even as to the method of procedure. Already an unseemly squabble has arisen over the question whether, in the event of the committee recommending a trial, it should present charges and specifications. This point was at length decided in

the affirmative, and it now remains to be seen what can be done. Meanwhile another matter connected with Dr. Talmage's church has come before, and has been decided by, a different tribunal. The late treasurer has brought an action to recover 1,400 dols., being the money advanced by him for the purposes of the church, and he has gained the day, although the church set up a counter claim against the treasurer on the ground of his promised subscription to the debt. But the court held that as the subscription was conditioned upon the entire indebtedness being raised, and the church had failed to show that the condition had been complied with, the promise was not binding.

The Congregational pastors of Chicago have been discussing the use of catechisms in Sunday-schools, concluding that, while it is well not to return to them, something should be done to give young folks better ideas of Church beliefs than they now get. The same city of Chicago has just remembered the twenty-fifth anniversary of the opening of its water-works with one engine. Now there are eight engines, two pumping stations, 430 miles of pipe, and the city consumes 50,000,000 gallons per day. The works have cost 8,344,000 dols., and paid an excess of 1,000,000 dols.

English readers are often puzzled by American phrases, and probably but few on this side the Atlantic understand the meaning of "dead-heads." They are people who travel on railroads and who put up at hotels without paying, and who consider themselves entitled to do so from the accident of their being members of a State Legislature, or members of Congress, or officials of some of the many kinds that exist, or—tell it not in Gath!—ministers of religion. The last-named are not, however, thorough "dead-heads," but many of them claim and secure a sort of right to travel at half-fares, and generally to get a liberal discount wherever they can. But the most confirmed and thorough-paced "dead-heads" are the professional politicians, concerning whom it is said that they manage to go everywhere and live as they like for nothing. Here is one of the latest phases:—The Massachusetts Lower House has approved a bill requiring all the railroads in the State to carry members of the Legislature free. Hitherto this has been usually conceded as a favour, but if the bill passes the Senate, and is not vetoed by the Governor, it will henceforth be demanded as a right. The question arises why the railroads should not be required to carry everybody else free; and a further question why everybody should not only ride free, but have food and clothing, and house-rent, and all other things free? Speaking of names and phrases, the Rev. Jack Walkingstick, the Rev. Poor Wolf, and the Rev. Whirlwind, are members of the Cherokee Indian Baptist Association, and spoke at a recent gathering of that body.

Epitome of News.

The most elaborate preparations are being made at Windsor for the celebration of the marriage of the Duke of Connaught and the Princess Louisa Margaret of Prussia at Windsor Castle to-morrow. The whole of the arrangements are being carried out on a scale of magnificence the like of which has never been seen at the Castle since the nuptials of the Prince and Princess of Wales. The Lord Chamberlain is overwhelmed with applications for tickets to view the ceremony, but, as at the utmost St. George's Chapel will not accommodate more than a thousand persons, not a twentieth part of the applicants will obtain the desired privilege. The ceremony will be performed by the Archbishop of Canterbury. The Crown Prince of Germany is in London and is with the Princess at Buckingham Palace, where also Prince William of Prussia is quartered. The Prince of Wales has returned from France, and the Princess from Sandringham, to Marlborough House. Prince Leopold is detained in Germany by illness.

On Saturday afternoon the Prince of Wales called on the President of the Republic in Paris, and M. Grévy returned the visit shortly afterwards at the Hotel Bristol.

On Saturday, at Buckingham Palace, the officers of the corps of Royal Engineers presented to the Duke of Connaught a silver-gilt desert service as a wedding gift.

A Privy Council will be held at Windsor on Saturday.

The French Government intend to present the Prince of Wales with a complete table service in Sèvres china, as a souvenir of his presidency of the British Commission at the late Exhibition.

Queen Victoria will embark on board the royal yacht on the 25th inst. and proceed to Cherbourg, thence to Paris, where Her Majesty will remain one night at the British Embassy. The next day Her Majesty will go on direct, via Mont Cenis and Turin, to Arona, where Sir Augustus and Lady Paget will be in waiting to receive her. The Queen will be attended by General Ponsonby and Lady Churchill, and will reside, it is expected, for about three weeks at the Villa Clara, belonging to Mr. Charles Henfrey. The villa is situated between Baveno and Stresa, about a quarter of an hour's walk from the former, and is described as a perfect paradise on earth. The gardens are of the greatest beauty. The villa stands opposite the Borromean Islands, and commands a splendid view along the Lago Maggiore. The Queen is expected to remain about a month on the Continent, and will re-embark at Cherbourg on the return voyage.

All the Ministers were present at the Cabinet Council held on Saturday.

Mr. Gladstone has accepted an invitation to dine at the Royal Colonial Institute on March 18. Fifty Fellows of the institute have already expressed their intention of being present.

Lord Northbrook has accepted the presidency of the Royal Geographical Society.

It is said that the Agents-General for the British Colonies have all but secured the Opera-house site on the Victoria Embankment for the proposed Indian and Colonial Museum, and have practically the refusal of the offer.

Earl Granville's residence in Carlton House-terrace was much damaged, on Sunday evening, by a fire which broke out on the top floor, and was not subdued till the roof was burnt off and the lower storeys deluged with water. The Crown Prince of Germany and many persons well known in high social circles witnessed the scene.

Early on Saturday morning the Polytechnic Institution was threatened with destruction by an outbreak of fire, which, however, was confined to the small theatre and to certain rooms not used in connection with the ordinary public entertainments. The exhibitions go on as usual.

The Lord Chancellor presided on Saturday at a meeting held in Exeter Hall, to hear an address from Mr. J. B. Gough, entitled "Now and Then," delivered at the request of the Young Men's Christian Association. The chairman was supported by the Earl of Aberdeen, Sir Wilfrid Lawson, Sir Arnold Kemball, Sir Charles Reed, Captain Chapman, Canon Fleming, Prebendary Cadman, and Prebendary Billing. Lord Cairns said that at the present day no question, in his opinion, so deeply touched the moral, the physical, and the religious welfare of the country as the question of temperance. He had little hope of making men sober or temperate by Act of Parliament, but looked rather to the power and force of persuasion, or conviction, and of example. He looked especially to the efforts of the young men of England, in whose hands mainly the future of their country was placed.

The funeral of the late Mr. James Macdonell took place on Friday afternoon at Beckenham. Amongst those present were Mr. Chenery, Mr. Leonard Courtney, M.P., Mr. Macdonald, Mr. E. D. J. Wilson, Mr. Stebbing, Mr. Edward L. Lawson, Mr. Edwin Arnold, the Hon. F. Lawley, Mr. Herbert Stack, Mr. Edward Dicey, Mr. Arthur Arnold, Mr. Frank Hill, Mr. Justin M'Carthy, Mr. Meredith Townsend, and Mr. Hutton.

The *Scotsman* says, with reference to the Midlothian election, that out of a constituency of 2,929 there are 500 landlords and farmers. It asserts that in addition to the 120 faggot votes formerly mentioned, Mr. Addison Smith has on hand 150 more applications for such qualifications. The excitement as to the coming struggle is making itself manifestly felt.

A meeting of the Bradford Liberal Three Hundred was held on Friday, Mr. Titus Salt presiding, at which it was unanimously resolved to adopt the alteration in rule fifteen, recommended at the recent conference of representatives of both sections of the Liberal party. Mr. Forster, M.P., sent a letter expressing his approval of the modified rule, and it is understood that the Three Hundred will bring forward a second Liberal candidate to stand with him.

Professor Bryce, of Oxford, has accepted an invitation from a Liberal conference in the Tower Hamlets to become a candidate for the representation of the borough at the next election, and is expected to take an early opportunity of addressing the electors.

Mr. Edward Grimwade, the second Liberal candidate for Ipswich, who has for some weeks been suffering from illness, has issued an address, stating that, owing to the condition of his health, he is compelled to retire. Mr. Grimwade was the representative of the Nonconformist portion of the Liberals of Ipswich. A meeting of Nonconformists was held on Friday to receive the announcement of Mr. Grimwade's retirement, and a committee was appointed to select a candidate. Mr. H. W. West, Q.C., is the other Liberal candidate.

A strict inquiry is being made by the Home Secretary into the truth of Peace's confession and other facts connected with the Whalley Range murder; but as the investigation necessarily involves considerable labour, it may last some little time, and there is no foundation for the announcement of any decision in the matter.

Three hundred head of cattle, the first importation under the Order in Council for slaughter on the quay, arrived in the Mersey on Friday, and were brought to the new slaughter-house at Birkenhead. The same steamer landed sheep and pigs at Liverpool, but they are not scheduled.

The Hull School Board has resolved to request the teachers in the Board schools to include the evils of intemperance in the moral instruction of children under their care, a text-book to be supplied as soon as one satisfactory to the Board can be obtained.

Mr. Albert Grant's petition for liquidation having fallen through at the meeting of creditors, in consequence of an informality in the description, a new petition was filed on Friday in the Bankruptcy Court, in which Mr. Maurice Grant joined. The debts are stated at 800,000*l.*, of which 600,000*l.* are said to be secured. The assets are put down at 18,000*l.* A receiver to the estate was appointed.

An interview was held on Friday between the Eastern Telegraph Company and the Government with reference to the purchase of the 1,400 miles of cable which was shipped a fortnight ago for Australia, and which was detained in order that the

Government might at once have direct communication with the Cape. The Telegraph Company stipulated for a guarantee against accident to the cable, but this the representative of the Government refused. The negotiations thus broke off.

The Midland Railway directors, replying to a memorial presented by the executive of the Grand Lodge of Good Templars, admit, in a letter received on Thursday at the offices of the Grand Lodge at Birmingham, that further facilities should be given for the convenience and prompt supply of non-intoxicating beverages in railway refreshment-rooms, and state that they have accordingly ordered that the price of tea and coffee in the rooms under the company's management shall be considerably modified.

The estimates for the Civil Services and Revenue departments for 1879-80 show a net increase of 314,474*l.* over the estimates for the current year. The figures are:—Civil services, 15,084,851*l.*; revenue departments, 8,116,128*l.*; giving a total of 23,200,979*l.*

Late on Tuesday night a disastrous and fatal explosion took place in the pit known as the "Deep Drop," in the neighbourhood of Wakefield, by which fifteen men and four boys lost their lives. The colliery employs 300 hands, about sixty of these working in the night and the remainder during the day. A clue to the probable cause of this disastrous explosion is supplied by the statement that in the hand of one of the deceased colliers there was found a partly unscrewed "safety lamp."

Two applications for licences to sell drink off the premises were made to the Denbigh Borough magistrates on Friday, when the legal gentlemen present informed the bench that they were bound to grant the licences after certain formalities had been complied with. Dr. Turnour, the senior magistrate present, thereupon moved the bench that their clerk should put himself in communication with other magistrates' clerks in the United Kingdom with a view to obtain an alteration of the law, which in that matter rendered their sitting there a mere farce. Concurrence with Dr. Turnour's views was expressed by the other three magistrates present.

It is stated that in the county of Suffolk there are more village clubs, all thriving and self-supporting, than in all the rest of England.

From the Cleveland district, and also from Wolverhampton, the reports are all of greater activity and animation in the iron trade. In the Cleveland district there is a rise of price of 1*s.* 6*d.* or 2*s.* in No. 3 pig compared with a fortnight ago, and some sellers are demanding a further advance. In the finished iron market there is no improvement; but the steel works are all reported to be busy. In Wolverhampton there has not yet been an actual rise, but workers are fully employed, and are asking better terms, and a more confident tone pervades all branches of the trade.

The names of Lewis Potter, William Taylor, R. S. Stronach, and Robert Salmond, four of the imprisoned City of Glasgow Bank directors, have, by order of the Lord Chancellor, been removed from the Commission of the Peace for Lanarkshire. Over 130 shareholders in the City Bank have applied for a discharge on making a complete surrender of all their property to the liquidators. The catalogue includes several ministers, amongst the rest Dr. William Pulsford, of Glasgow, and Mr. Jarvie, the Independent pastor at Greenock.

A meeting was held on Friday evening at the Cannon-street Hotel, "to consider the action of one-sided free-trade and co-operative stores, which enables foreign producers, who pay nothing to the national expenses, to supply the British consumer direct, to the injury of British manufacturers, merchants, shopkeepers, and working men." Mr. J. M. Hyde occupied the chair, and the principal speakers were Mr. C. H. Stokes and the Rev. Archer Gurney. A resolution was carried declaring that the depressed condition of trade was a subject which demanded Parliamentary inquiry, condemning co-operative stores, and agreeing to the formation of a "National Industrial Defence Association."

The pursuit of burglars in Norfolk is an extremely exciting business, if we may judge from the description of the chase and capture of a certain John Clark, which is given in the *Norfolk Daily Press*. It appears that Clark fell under the suspicion of the police at Little Walsingham, and, abandoning a bag which contained some stolen property, he ran through the town and "across country" for several miles, stopping occasionally to fire a revolver at the officers and others who were in chase of him. He was finally run down in a field and secured, but not until he had wounded the horse which one of his pursuers was riding. The fellow was found to be armed very much after the fashion of the late Mr. Peace. He had a revolver, "with a good stock of pin-fire cartridges," and a single-barrelled pistol. In addition to this armoury, Clark carried a pane of glass belonging to a hand lantern, on which was painted a "death's head,—a rather startling vision," says the reporter, "for one to see on suddenly awakening from sleep." Clark appears to have added another terror to burglary, and it is a matter of congratulation that his career has been brought to a close.

Surgeon-Major Colville and Dr. Joseph Frank Payne have been appointed by the Lord President of the Council British Medical Commissioners, to institute an investigation in Russia connected with the recent outbreak of plague in that country.

An inquest was on Monday opened at Barnes on the remains of a woman which were discovered in a box floating in the river near Barnes Bridge on Wednesday last. Evidence of the discovery of

the remains, and of their condition when found, having been given, the inquiry was adjourned in order that time might be afforded for further investigation on the part of the police.

Late on Sunday night an exciting scene took place at the Golden Lion, Fish Ponds, Bristol. Mrs. Hobbs, the landlady, on going to her bedroom was astonished to find the door locked on the inside. She succeeded in forcing it, and then encountered a man, who on seeing her endeavoured to escape. Mrs. Hobbs, however, seized him by the throat and held him till assistance arrived. On searching the man a quantity of jewellery and about 4*l.* in money were found on him, which he had stolen from the drawers, and he had about him no less than seventeen skeleton keys. He was brought before the magistrates yesterday afternoon, and gave the name of William Pratt, of Birmingham, and was committed for trial.

Twenty-three bills with reference to the electric light are before Parliament, all of which are to be referred to a hybrid committee of seven members, four to be appointed by the House of Commons and three by the Committee of Selection. The object of the committee is to determine the principles on which Parliament will grant powers for the use of the electric light, with special reference to the claims of gas companies.

Two murders are reported on Saturday, both the result of drunkenness. In the one case a labourer, named Peter Begau, residing at Liverpool, went home intoxicated, and in the course of a dispute with a woman named Bridget O'Hale, stabbed her in the heart, causing instantaneous death. The second murder was committed by a man named M'Cann, in the Fish Market at Portadown, the victim being his wife, whom he accused of giving way to drink. An altercation ensued, and he strangled her in the midst of a considerable number of people. They seem not to have imagined she was dead at first, but none of them in any way interfered to stop the fighting. M'Cann was at once arrested.

The gloomy prospects of agriculture are beginning seriously to affect the value of land. The annual letting of the Pawlett Hams, near Bridgewater, consisting of 1,000 acres, and used chiefly for grazing purposes, was attended by nearly 600 practical agriculturists from the three western counties, but in many instances the pieces of land did not fetch so much by 30*s.* per acre as in former years, the total decrease, as compared with last year, being 1,334*l.*

One of the many rumours circulating in Europe during the last few days has been that France seriously thinks of taking possession of the Island of Rhodes. On this subject the *Télégraphe* waxes quite indignant, and declares that "the French Government never has sought, and does not seek, to emulate England by taking a Turkish island in the Mediterranean."

There is no prospect of the German Government entertaining any proposal for reopening negotiations on the North Sleswig question.

The Pope is said to have been much vexed at the significance attached to his address to the journalists.

Reports from Vienna and Berlin state that the Czar and Czarewitch have had a serious quarrel. It is reported that the Prince had a stormy interview with the Czar on Tuesday, and that the Czar afterwards called together the Council of Ministers and accused his son of "being in connivance with the most dangerous foes of Russia"—meaning, no doubt, the reformers. It is added that the Czar proposed to send his son to a fortress, but that the order was mitigated to confinement to his palace.

The Czar and the Empress of Russia will leave St. Petersburg for the Crimea in the middle of April. The Empress's state of health, it is announced, renders the change desirable. These arrangements (a telegram says) are regarded in diplomatic circles as indicating the composure with which the political situation is regarded in Court circles, as contrasted with the rumours lately current.

Official telegrams from Astrachan continue to assert that the plague may be considered to have died out in that district, as there have been no deaths or cases of illness due to the epidemic registered since February 9.

The St. Petersburg correspondent of the *Daily Telegraph* says that among the poorer classes of St. Petersburg suicides through swallowing a solution of phosphorus have become so numerous that it is proposed to prohibit the manufacture and sale of lucifer matches made to ignite by means of phosphorus.

It is announced from Cracow that seventeen arrests have been made in that city, in connection with the seizure of the secret printing press at Kieff.

A new Ministry has been formed in Spain under the presidency of Marshal Martinez Campos, who also takes the post of Minister of War. The Foreign Secretary is the Marquis de Molins.

A Calcutta telegram says that fair rain has at last fallen in many Punjab districts, and though the harvest may be deficient, there is no longer any fear of famine there. Distress increases in Cashmere, where the prospects are very gloomy.

President Hayes has issued a proclamation summoning Congress to meet for an extra session on the 18th inst.

A University for coloured men is about to be established in New York. The main object of the institution will, it is stated, be the education of young coloured men for teachers among the Southern blacks. White men who desire to devote

themselves to the same purpose will, however, be admitted. The studies are to include the classics, higher mathematics, and all the branches usually included in a regular college course. A large sum of money has already been pledged to the enterprise by twenty rich citizens of New York, many of them coloured men.

Miscellaneous.

The Wagner mania has spread to Cologne. "Rheingold," one of the parts of the "Ring der Nibelungen," was represented there eight times within twelve days, and the receipts of the manager of the Cologne Theatre for these performances amounted to 2,000*l*. The "Walküre," another of the trilogy, is now being rehearsed there and will shortly be produced.

Mr. Herkomer, whose adopted country is England, but whose recognition as a prophet comes from France, is at work on what is said to be one of the largest water-colours in the world. It is over six feet long, and crowded with figures. The subject is "Quoit Playing in Bavaria." This prize is intended for Sir Coutts Lindsay's Gallery, for which also Mr. Cecil Lawson is painting an important work.—*Mayfair*.

The City Commission of Sewers have decided that the space in front of the Mansion House shall be lighted with electricity.

It is said that the Earl of Carnarvon has prepared, in the intervals of leisure from official duties, a translation of the "Agamemnon" of Æschylus, which will be published very shortly by Mr. Murray.

Mr. F. W. Chesson is, as already stated, publishing a pamphlet on the war in Zululand, in which the policy of Sir Bartle Frere is severely criticised.

The Hibbert Lectures delivered last year in Westminster Abbey have been imitated at Edinburgh, where Dr. Fairbairn, the principal of Airdale College, Bradford, opened last week a course of lectures on "The Science of Religion," in the Logic class-room of the University. Dr. John Muir has supplied the funds, and it is hoped that in Edinburgh, as in London, these lectures may be continued every year.

The Free Library, Bradford, and also the Liberal Club, have been fitted with Messrs. Boyle and Sons' patent self-acting air-pump ventilators, and we understand the ventilation is pronounced to be most satisfactory.

Senor Castelar, who has long been a member of the Cobden Club, has been invited to be present at its annual dinner, on his forthcoming visit to this country. Mr. Bernhard Ringrose Wise, B.A., Scholar of Queen's College, Oxford, has had awarded to him by the unanimous decision of the judges appointed by the Oxford University and the Cobden Club, the prize offered by the club for the best essay on "The Policy of Protection in Young Communities from an Economic Point of View," and the judges are of opinion that the essay is one of remarkable merit. The Cobden Club have resolved to give silver medals for proficiency in the study of Political Economy to the Universities of Calcutta, Bombay, and Madras.

The Academy learns that Mr. A. J. Balfour, M.P., has placed in the hands of Messrs. Macmillan and Co., for immediate publication, "A Defence of Philosophic Scepticism, being an Essay on the Foundations of Belief."

We are informed that a biographical sketch of the late Henry Vincent is in the press, and will be published immediately by Messrs. James Clarke and Co., 13 and 14, Fleet-street. The book will be kept within very brief limits, and will be issued at a low price. The author is the Rev. William Dorling, and an introductory chapter will be contributed by Mrs. Vincent. The memoir will include interesting particulars of Mr. Vincent's long career as a lecturer and public speaker, valuable letters relating to himself and his work, and pleasing glimpses of his private character and life.

SAMUEL SHARPE, ESQ.—On Saturday morning, the 8th inst., being the eightieth birthday of Mr. Sharpe, a deputation of gentlemen waited on him at Highbury, and presented him with a congratulatory address, signed by Sir James Clarke Lawrence, Bart., M.P., with other members of Parliament; also Professors Morley, Carpenter, Martineau, &c., had signed the address; in all, some three hundred names were attached. The address referred at some length to the learned and valuable works of Mr. Sharpe, but more especially to his interest for fifty years in Biblical studies. In all probability Mr. Sharpe is the only scholar of the present time who has retranslated from the Hebrew and the Greek the whole Bible, and has issued several editions of this work in four volumes. The address also spoke of his interest in the education of the young, and of his great munificence to schools, colleges, and churches. University College, London, last week received a gift of 5,000*l*. from him. In all he has given to that College 20,000*l*.—*Echo*.

MURDER OF EUROPEANS IN NEW GUINEA.—The Melbourne papers state that news has been received of the murder at Brooker Island of Mr. Ingham, resident explorer, and seven men; namely, three whites, three Kanakas, and one Chinese. Mr. Ingham's steamer *Voura* was dismantled. The natives welcomed Mr. Ingham with apparent cordiality, and gave a great feast in his honour, at which the whole party were murdered before they had an opportunity to defend themselves. There

is also a report of a murder at Cloudy Bay of two men belonging to the *Minnie Low*. News has been received of the disastrous ending of the schooner *Dove* expedition, which sailed from Melbourne to New Guinea on August 3 with seventeen hands on board. They were attacked at Threshold Bay by seventy Malays, and four of the party succumbed to fever. The search for gold was unsuccessful. When within forty miles from Ambino, the *Dove*, with over two feet of water in her hold, fortunately fell in with the ship *Launcelot*, from London, and the crew, almost worn out with privations, were taken on to Yokohama.

GENERAL NEAL DOW AND MR. SPURGEON.—Whatever reputation General Neal Dow may have gained as a temperance advocate during his visit to England, his credit for straightforwardness is not likely to be heightened by his recent action concerning Mr. Spurgeon. It will be remembered that some six weeks since a letter from Mr. Spurgeon went the round of the papers, denouncing as a daring lie an accusation of drunkenness alleged to have been brought against him in America by General Neal Dow. Upon this some English friends of the General appear to have written to him, wishing to know whether he had made the statement complained of. In response, General Neal Dow says that his accusation was exactly true, of the person he had in his mind, and whom he described as "a famous London preacher," but he declines to say who he means. It is not enough, after this, for Neal Dow to say that he has alleged nothing against Mr. Spurgeon. The evasion of which he is guilty can only be characterised as paltry, and though the popular Baptist preacher's reputation for sobriety is not likely to suffer with his countrymen even if the American general libels him by insinuation to the end of time, it will be well for temperance reformers on this side the Atlantic to refrain from further encouraging one who can act in so cowardly a fashion. Neal Dow remarks, "I have in many papers protested that it is an impertinence to put anyone's name to my picture, without warrant from me, which no one has had." Without waiting for any warrant, we can protest that it is an impertinence—to put it at the mildest—for General Neal Dow to put into circulation that which the one whom it injures calls a "daring lie," and then refuses either to apologise for or substantiate it.—*Bradford Observer*.

POLITICAL LECTURES.—We learn from the local papers that Mr. Crosbie, the minister of Victoria-street Congregational Church, Derby, has been delivering one or two lectures which have excited a good deal of interest in the town. The first, which has since been published and widely-circulated, was on the spirit of Lord Beaconsfield's policy. The second lecture was delivered last week, the subject being "The Situation of Public Affairs viewed from the Standpoint of Christian Patriotism." "In several eloquent passages," says the *Derby Reporter*, "Mr. Crosbie showed how the policy of England had changed since the Queen was represented presenting a Bible to a heathen prince with the words, 'This is the secret of England's greatness.' Now we give the heathens shot and shell, and make them understand that our military power is the secret of our greatness. It is only fitting that a minister of religion should place before the public the moral view of England's policy in engaging in unjust and unnecessary wars; but the portion of Mr. Crosbie's lecture which we have read with the greatest pleasure, is that in which he recommends the advanced wing of the Liberal party to sink for the time being its crochets and its hobbies, and to unite for the purpose of driving from office the present Ministry, whose policy has done so much to degrade the good name of England. Mr. Crosbie belongs to the Extreme Left—a section of the Liberal party which was in a large degree responsible for the defeat of the party at the last general election; and it is an extremely hopeful sign that one, who must be regarded as a representative man, is prepared to sacrifice his particular opinions in order to promote union amongst the ranks of Liberals."

Gleanings.

It is said that there is a useful invention in the shape of an envelope which can be fastened by a blow of the hand, without gum or wax.

A Missouri editor printed a two-column editorial on "The Best Breed of Hogs." A contemporary took him to task for devoting so much space to his family affairs.

A Berlin illustrated paper represents Prince Bismarck on a steed called Zoll Reform, which is bolting with its rider. On being asked where he is going to, he angrily replies, "How do I know? Ask the horse."

A native of Marseilles has purchased the right of extracting chlorate of potash from the Dead Sea, which he expects to be able to offer in London at 72s. a ton, whereas the present price of that article is 104s.

George IV., on hearing someone say that Moore had murdered Sheridan in his life of that statesman, observed, "I won't say Mr. Moore has murdered Sheridan, but he has certainly attempted his life."

A little girl who was somewhat out of sorts, but whose exact ailment no one had been able to discover, amended her evening prayer of "God bless papa and mamma," by adding, "and cure me if there's anything the matter with me."

In his lecture on "Popular Fairy Tales," which he has recently delivered to crowded audiences,

Mr. W. R. S. Ralston unmercifully exposes the fairy delusions we have always looked upon as gospel, and proves unremorsefully that the glass slipper of Cinderella was made of fur.

A school board inspector asked a small pupil of what the surface of the earth consists, and was promptly answered "Land and water." He varied the question slightly, that the fact might be impressed on the boy's mind, and asked: "What, then, do land and water make?" To which came the immediate response: "Mud."

A NATURAL ILLUSION.—A waxworks exhibition recently visited Darlington, and an old lady who intended to inspect the models, stepping up, umbrella in hand, before one of the figures, said, "If you please, mistor, will ye haad ma umbrella till aa cum oot?" The figure nodded its head, and the old lady, placing her property near the figure, entered the exhibition. When she came out again she demanded to have her gingham returned, adding, "Thoo needn't stand thor nodding thy heed; ye knaa verra weel aa left it wiv ye!"—*Newcastle Chronicle*.

NOVEL-READING.—Facts are stubborn things. Here is one. From two free libraries in Liverpool during last year 327,813 volumes of fiction were taken out, and in the same period the total of all other kinds of works taken out from the same two libraries numbered only 113,391 volumes. Will it be healthy for the national life that it should so abundantly feed on the sudden surprises, the exaggerations, the dramatic situations, the questionable morality, and the too prevailing godlessness of the modern novel?—*Sunday School Chronicle*.

NEWSPAPER STATISTICS.—From the *Newspaper Press Directory* for 1879 we extract the following on the present position of the Newspaper Press:—"There are now published in the United Kingdom 1763 newspapers, distributed as follows:—England: London, 339; Provinces, 1027—1366; Wales, 61; Scotland, 174; Ireland, 141; Isles, 21. Of these there are 107 daily papers published in England; 3 published in Wales; 21 published in Scotland; 18 published in Ireland; 2 published in British Isles. On reference to the edition of this useful directory for the year 1854 we find the following interesting facts, viz., that in that year there were published in the United Kingdom 624 journals; of these 20 were issued daily, viz., 16 in England, 1 in Scotland, and 3 in Ireland; but in 1879 there are now established and circulated 1,763 papers, of which no less than 151 are issued daily, showing that the Press of the country has nearly trebled during the last twenty-five years. The increase in daily papers has been still more remarkable; the daily issues standing 151, against 20 in 1854. The magazines row in course of publication, including the quarterly reviews, number 953, of which 264 are of a decidedly religious character, representing the Church of England, Wesleyan, Methodist, Baptist, Independent, Roman Catholic, and other Christian communities."

AN ECCENTRIC MINERAL SPRING.—A very singular fugitive has just been found, caught, and recorded. Perhaps it would be more correct to say that the fugitive has surrendered. The town of Teplitz was the scene of the fight, and the mineral spring, which is the attraction of the place, was the hero of it. It was only last summer that the Emperor of Germany finished his cure at the little Austrian watering-place, and apparently the spring thought that after so great an achievement it might be judicious to retire from public life. Whether this idea was a wise or a foolish one, it was at least carried out, and Count Clary, its owner, learned with dismay that the source of much mineral water and large revenue had disappeared. The news created a panic amongst the local lodging-house keepers. It was as if the sea were to withdraw from Brighton or Madame Patti from the Opera House at the height of the season. Happily, the spring thought the better of its conduct, and came bubbling up after its peculiar fashion. The shopkeepers took heart again, and the Emperor of Germany, recognising a great event, telegraphed his congratulations to the count. It is not the first time that the Teplitz spring has played this trick. On Nov. 1, 1755, it suddenly disappeared and then returned with redoubled force. In the meantime Lisbon had been destroyed by an earthquake.—*Mayfair*.

COST OF LIVING LESS THAN SEVENTY YEARS AGO.—There is now a current notion among consumers that everything is dearer than it used to be, and this is made the excuse for spending at a higher rate, and for pleading that an income of 700*l*. or 800*l*. is required to maintain the same scale of living for which 500*l*. formerly sufficed. No idea can be more unfounded. Bread is untaxed, and could be sold at a living profit to a man who earns 6s. a day at half the price formerly paid by his predecessor, who, for more skilled work, was paid 2s. 6d. Better tea is sold at 2s. than at the beginning of the century cost 7s. Coffee was 2s. 6d. that is excelled in quality by that at a present price of 1s. 6d. Sanded sugar was 10d.; pure sugar is now 4d. Salt, that is now free, paid a duty of 20s. per bushel! The daily newspaper, about a fourth of the present size, and an eighth—if that can be measured—of the current quality, cost 7d., while each advertisement was taxed 2s. 6d. A better hat is now worn at 12s. than was formerly supplied at 25s. Literature, periodical and standard, once so expensive, is now so cheap that it costs less to buy a new copy of a book or pamphlet, than to bind the old. The aged can remember when the Waverley

Novel cost 31s. 6d., and was hired out to read at 1s. per volume for twelve hours. It is now retailed, with all the notes, at 3d. Let "the girl of the period" ask her grandmother what, sixty years ago, straw hats "came to." At a Queen's assembly, the best-dressed lady appeared in a cotton print that a hop-picker now would scorn to wear on Sunday. Leather was taxed, and we have the benefit of the remission in boots and shoes, of far better make, at a lower figure. All articles of clothing—even of ornament—are made greatly more accessible to every purse. Soap was taxed, bricks, tiles, slates, timber, glass. Wine is little more than half its former price. In fact, with the exception of beef, mutton, butter, and cheese, the whole cost of living is, *ceteris paribus*—that is, in reference to the same necessary commodities—very much less in the year 1878 than it was in 1801.—*Leisure Hour*.

Births, Marriages, and Deaths.

MARRIAGES.

COLLINGWOOD—MERRELL.—March 3, at the Baptist Chapel, Dalston, James Collingwood, of Caversham-road, N.W., to Emily, daughter of J. Merrell, of Camden-road, N.W.

LANDELS—BOWSER.—March 4, at 13, Royal Crescent, W., Glasgow, by the Rev. W. Landels, D.D., London, father of the bridegroom, assisted by the Rev. James Paterson, D.D., William K. Landels, Naples, to Emma, second daughter of Howard Bowser.

HENRY—ALABONE.—March 5, at the Congregational Church, Lewisham, by the Rev. William Marshall, of Hackney, assisted by the Rev. J. Morlais Jones, Walter McLaren Henry, of 40, Mount Pleasant-road, to Alice Mary Alabone, second daughter of the late Dr. Alabone, of Hackney.

SPICER—DYKES.—March 6, at Woodford Congregational Church, by Rev. A. Hannay, Albert, second son of James Spicer, Esq., J.P., of Woodford, Essex, and of 50, Upper Thames-street, E.C., to Jessie Stewart, daughter of the late David Stewart Dykes, Esq., of Grove-hill, Camberwell.

DEATHS.

BARBER.—March 7, aged 26 years, Alice Elizabeth, the beloved wife of George Barber, late of Cowfold, Sussex, and second daughter of the Rev. J. C. Gallaway, M.A., of London.

CARLEY.—March 6, at Reading, Berks, after a long and trying illness, George Carley, in his 74th year.

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Promotes Appetite and Improves Digestion.

PEPPER'S QUININE and IRON TONIC
in Scrofula, Wasting Diseases, Neuralgia, Sciatica, Indigestion, Flatulence, Weakness of the Chest, and Respiratory Organs, Ague, Fevers of all kinds.

PEPPER'S QUININE and IRON TONIC
thoroughly Recruits General Bodily Health and induces a proper healthy condition of the Nervous and Physical Forces.

Is sold by Chemists everywhere, in capsuled bottles, 4s. 6d., next size 11s., and in stone jars 22s. each.

CRACROFT'S ARECA NUT TOOTH PASTE.—By using this delicious Aromatic Dentrifice, the enamel of the teeth becomes white, sound, and polished like ivory. It is exceedingly fragrant, and specially useful for removing incrustations of tartar on neglected teeth. Sold by all Chemists. Pots, 1s. and 2s. 6d. each. (Get Cracroft's.)

LOCKYER'S SULPHUR HAIR RESTORER will completely restore in a few days grey hair to its original colour without injury. It effects its object satisfactorily, producing a perfectly natural colour; thoroughly cleanses the head from scurf, and causes the growth of new hair. Sold everywhere by Chemists and Hairdressers in large bottles at 1s. 6d. each.

LOCKYER'S SULPHUR HAIR RESTORER.—For restoring the colour of the hair.

TARAXACUM and PODOPHYLLIN.—A fluid combination for Derangement of the Liver, particularly when arising from slight congestion. By gently stimulating the action of the liver and slightly moving the bowels, the heavy, drowsy feeling, with sensations of fullness, often headache, pain beneath the shoulders, at the chest after eating, unpleasant taste in the mouth, and other indications of dyspepsia are removed. Taraxacum and Podophyllin is much safer than calomel or blue pill for removing bile.—Prepared in the Laboratory of J. PEPPER, 237, Tottenham Court road, London, whose name must be on the label. Bottles 2s. 9d. and 4s. 6d. each. Sold by all Chemists.

PAGE WOODCOCK'S WIND PILLS.

IMPORTANT TESTIMONIAL from OLDHAM, 8, Check-street, Glodwick-road, Oldham, Page D. Woodcock, Esq., 21st April, 1876. St. Faith's, Norwich.

Sir,—I was suffering severely from Wind on the Stomach, Indigestion, and Spasms; I read your advertisement, and thought it was just the medicine to meet my case; I was at the time under one of the best medical men in Oldham, but found little or no relief until I took your Pills, which I purchased of your agents, Messrs. Braddock and Bagshaw, of Yorkshire-street. I thank God I ever did so, for they have proved a great blessing to me. Before I took your Pills, I was ill nine weeks, and was never at the end of the street where I live; I almost despaired of ever being better, but I am happy to inform you I am better now than I have been for years, and I attribute it only to the use of your Pills. I am never without them, and the best of all is I have never needed a doctor since.

I remain, yours truly,

MRS. RATCLIFFE.

Witness, John Harrop, 71, High-street, Glossop.

SUFFERERS from WIND on the STOMACH, Indigestion, Costiveness, Giddiness, Sick Headache, Heartburn, Disturbed Sleep, Palpitation of the Heart, Colic, Ague, Biliousness, Liver Complaints, Skin Eruptions, &c., &c., should lose no time in availing themselves of this most excellent medicine.

Page Woodcock's Wind Pills are sold by all medicine vendors, in boxes, at 1s. 1½d., 2s. 9d., and 4s. 6d. each; or sent for 14, 33, or 56 stamps, according to size, by Page D. Woodcock, Calvert-street, Norwich (formerly of Lincoln).

KAYE'S

PURIFY THE BLOOD,

CLEANSE FROM DISEASE

WORSDELL'S

REMOVE OBSTRUCTIONS,

PILLS.

IMPROVE DIGESTION,

ESTABLISH THE HEALTH

May be taken with Perfect Safety by Old and Young
Sold Everywhere.

RYDE, ISLE OF WIGHT.

HOPGOOD & CO.'S NUTRITIVE and SEDATIVE HAIR CREAM has the Testimony of EMINENT PHYSICIANS to its "surprising" and "unfailing success." Sold by Chemists and Perfumers. Also Sedative and Cold Cream, 6d., 1s., and 2s. 6d.

ANOTHER CURE of COUGHS and COLDS (This week) March 1, 1879. "I like Dr. Locock's PULMONIC WAFERS, because they are portable, pleasant to take, and effectual in cases of Coughs, Colds, &c."—(Signed) G. Smith, Stokesley Station, Northallerton. They taste pleasantly and give instant relief. Price 1s. 1½d. and 2s. 9d. per box.

PRUDENTIAL ASSURANCE COMPANY.

Chief Offices: 62, LUDGATE HILL,
LONDON.

THIRTIETH ANNUAL REPORT

For the Year ending Dec. 31, 1878.

The results of the operations of the year 1878 have been most satisfactory. They may be summed up as follows:—An increase of £216,187 2s. 9d. in the Premium Income, raising the total Premiums to £1,537,342 15s. 4d. per annum; an augmentation of £259,616 7s. 10d. to the Assurance Funds; and a general reduction of expenditure of Two and a half per cent. on the Annual Premium Income.

The total sum paid in claims in both Branches now amounts to £2,763,589 8s.

The Investments of the year have been still restricted to those of the highest class, chiefly British Government Securities, Freehold Ground Rents, House Property, Mortgages, and Reversions.

BALANCE SHEET of the Prudential Assurance Company (Ordinary Branch), on the 31st December, 1878.

LIABILITIES.		£	s.	d.
Life Assurance Fund	548,150	4	9	
Sickness and Assurance Fund	473	18	2	
Leasehold Redemption Fund	4,000	0	0	
	£552,624	2	11	
Claims under Life Policies admitted but not yet paid	15,689	10	6	
	£568,313	13	5	
ASSETS.				
Mortgages on Property within the United Kingdom	112,607	3	3	
Loans on the Company's Policies	19,839	6	3	
Investments:—				
In British Government Securities	70,701	18	11	
Indian and Colonial ditto	49,139	7	3	
Foreign ditto	13,967	15	3	
Railway and other Debentures and Debenture Stock	42,103	5	8	
Ditto Shares (Preference and Ordinary)	6,361	11	4	
Trust Funds Certificates	20,423	10	0	
House Property	97,528	14	8	
Reversions	61,554	2	10	
Life Interests	156	10	1	
Loans on Municipal and other Rates	13,509	3	7	
Mortgages of Reversions	1,320	10	3	
Agents' Balances	693	18	9	
Outstanding Premiums	6,231	11	11	
Ditto Interest and Rents	4,052	7	4	
Amount due from Official Liquidator of International Society	16,160	12	1	
Deposits at Three Months' notice	27,000	0	0	
Cash—On current account	£4,862	4	0	
In hand	100	0	0	
	4,972	4	0	
	£568,313	13	5	

BALANCE SHEET of the Prudential Assurance Company (Industrial Branch), on the 31st December, 1878.

LIABILITIES.		£	s.	d.
Shareholders' Capital	24,920	0	0	
Life Assurance Fund	758,996	6	5	
Contingency Fund	40,000	0	0	
Claims under Life Policies admitted	5,019	6	5	
	£828,925	12	10	
ASSETS.				
Mortgages on Property within the United Kingdom	26,560	0	0	
Investments:—				
In British Government Securities	33,109	7	6	
Freehold Ground Rents	321,140	10	9	
Scotch Feu Duties	7,047	14	0	
House Property	214,010	10	1	
Life and other Interests and Reversions	61,002	7	7	
Furniture and Fittings	11,456	10	4	
Loans on Municipal and other rates	8,210	0	0	
Loans upon Personal Security	39,413	4	4	
Agents' Balances	87,552	16	10	
Outstanding Interests and Rents	5,034	6	3	
Deposits at three months' notice	5,000	0	0	
Cash—On current account	£9,138	5	2	
In hand	250	0	0	
	9,388	5	2	
	£828,925	12	10	

THOS. C. DEWEY, } Managers.
WILLIAM HUGHES, }
W. J. LANCASTER, Secretary.
EDGAR HORNE, Chairman.
THOS REID, } Directors.
HENRY HARBEN, }

We have examined the foregoing accounts, and find them to be correct, and hereby confirm the same. We have also seen and examined the various securities.

JAMES ALLANSON, } Auditors.
ROBERT BARNES, }

18th February, 1879.

CLERICAL, MEDICAL, and GENERAL LIFE ASSURANCE SOCIETY.

13, St. James's Square, London, S.W.
City Branch: Mansion House Buildings, E.C.

FINANCIAL RESULTS.

Annual Income	£279,000
Assurance Fund	£2,181,000
Bonus added to Policies in January, 1877	£357,000
Total Claims by Death paid	£3,897,000
Subsisting Assurances and Bonuses	£6,375,000

DISTINCTIVE FEATURES.

CREDIT of half the first five Annual Premiums allowed on whole-term Policies on healthy Lives not over 60 years of age.
ENDOWMENT ASSURANCES granted, without Profits, payable at death or on attaining a specified age.
INVALID LIVES assured at rates proportioned to the risk.
CLAIMS paid thirty days after proof of death.

REPORT, 1878.

The 54th Annual Report just issued, and the latest Balance Sheets rendered to the Board of Trade, can be obtained at either of the Society's Offices, or of any of its Agents.

GEORGE CUTCLIFFE, ACTUARY AND SECRETARY.

TO BE SOLD BY AUCTION.

Galvanised Corrugated Iron Roofing, Iron Churches and Buildings, &c.—To Landed Proprietors, Agriculturists, Clergymen, Manufacturers, &c.

ISAAC DIXON and CO. (Limited) are closing their business in March, and have instructed Mr. CHARLES COSTIGAN to Sell by Auction, on Tuesday, the 25th inst., at Eleven o'clock prompt, at the Windsor Ironworks, Spekeland-street, near Edgehill Station, Liverpool, without reserve, the entire of their remaining STOCK, which embraces a very large, varied, and excellent assortment of high-class manufactures, including about 19,000 best quality Galvanised Corrugated Iron Roofing Sheets, various sizes, most of them unusually thick; 39 complete well-finished Iron Roofs, from 80 feet to 100 feet long; 13 plain Iron Buildings, from 16 feet to 50 feet long; 10 neat Iron Churches and Chapels to seat from 300 to 100; 6 neat Iron Buildings, suitable for Schools, Mission-rooms, &c. Also large quantities ridging gutters, pipes, patent felt, galvanised screws, nails, rivets, bolts, washers, cut nails, cresting, finials, flat, round, plate, hoop and sheet iron, foundation plates, cast shoes, and other iron manufactures, some flooring boards, and other timber.

The goods are new, and buildings will be guaranteed complete; all will be put in convenient lots to suit all buyers. Catalogues, ready ten days before sale, may be had from Isaac Dixon and Co. (Limited), Windsor Ironworks, Liverpool; or Mr. Charles Costigan, 131, Park-road, Liverpool, and meantime all information from Messrs. Dixon.

HOUSE PROPERTY and INVESTMENT COMPANY (Limited), 92, Cannon-street, London, E.C., seven doors east of the Cannon-street Station. Capital, £1,000,000, in 40,000 fully paid-up shares of £25 each, for the Purchase and Sale of productive and progressive House Property, and Improving the Dwellings of the Working Classes on the self-supporting principle. Registered March 15, 1876.

CAPITAL ALLOTTED.

	Amount	£	s.	d.
1st issue, at par	4,000 shares	100,000		
2nd " £1 prem. 4,000 "		100,000		
3rd " £2 prem. 4,000 "		100,000		
4th " £3 prem. 4,000 "		100,000		
5th " £4 prem. 4,000 "		100,000		

Total

Total

Sixth Issue, 4,000 Shares, £25, at £5 per share premium, are in course of allotment.

Reserve Fund upwards of £25,000.

Various profitable re-sales have been made.

The present premium has been fixed to place on a fair level the old shareholders and present entrants.

The premium on the Seventh Issue will be fixed by the Board at such a sum as will protect the then existing shareholders, having in view the constantly increasing prosperity of the Company.

Estates purchased 121, for £546,783.

Shareholders 1,794.

Current rate of interest on Shares, SIX PER CENT.

For Report and Balance Sheet, Share Application Form, and Pamphlet, entitled, "Seventeen Facts about the House Property and Investment Company," apply to
W. H. BASDEN, Secretary.

SIX PER CENT. DEBENTURE STOCK.

BRISTOL PORT AND CHANNEL DOCK COMPANY.

Issue of £80,000 Six per Cent. Debenture Stock "A," being part of £150,000 authorised under the Company's Act of Parliament, 1876.

This Debenture Stock bears interest at 6 per cent. per annum, payable half-yearly, on January 1st and July 1st in each year.

Applications for sums of not less than £100 to be sent, addressed to the Secretary, at the Company's Offices.

By order,

H. E. PENNY, Secretary.
Offices, Royal Insurance Buildings, Bristol.

BOOKS.—Second-hand miscellaneous. Catalogue of 5,000, post-free for two stamps.—C. Herbert, 60, Goswell-road, London, E.C. Libraries purchased.

DEWHURSTS' SUPER GLACÉ THREAD,

(Soft Finish), in White, Black, and Colours,

SUPER SIX-CORD, AND CROCHET COTTON,

Were awarded Medals for their excellent quality at the Vienna, Philadelphia, and Paris International Exhibitions.

MANUFACTURED BY

JOHN DEWHURST & SONS, Belle Vue Mills, Skipton.

LONDON WAREHOUSE—12, BREAD STREET, CHEAPSIDE.

MANCHESTER WAREHOUSE—1, MOUNT STREET, ALBERT SQUARE.

HEAL & SON'S ILLUSTRATED CATALOGUE

OF

BEDSTEADS,

BEDDING,

BEDROOM FURNITURE,

SENT FREE BY POST.

HEAL AND SON, 195, 196, 197, 198, TOTTENHAM COURT ROAD, LONDON, W.

HOUSEHOLD FURNITURE

IN GOOD TASTE AT VERY MODERATE COST.

C. BARTHOLOMEW & CO.,

CABINET MAKERS AND UPHOLSTERERS,

3 & 14, PAVEMENT, AND ROPEMAKER STREET, FINSBURY, E.C.

NEW ILLUSTRATED CATALOGUE FREE ON APPLICATION.

WAUKENPHAST'S BOOTS FOR LADIES.

GLACÉ KID OXFORD WALKING SHOES.

GLACÉ KID LAWN-TENNIS SHOES.

LADIES' COURT SHOES.

60, HAYMARKET, LONDON, S.W.

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